

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXIX, NO. 6

MARCH, 1929

Dixit Insipiens
The Professional Secret
Extraordinary Jubilee Year
The Liturgy of the Eucharist
The Pastor and the School
The Will in Conversion
Emendanda Homiletica

**Liturgical Notes—Roman Documents
Answers to Questions**

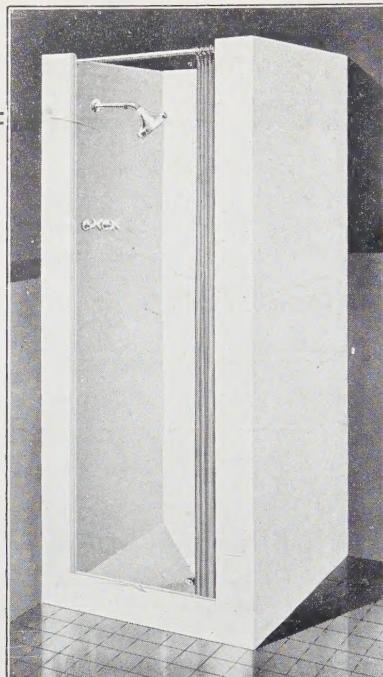
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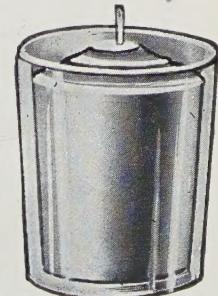
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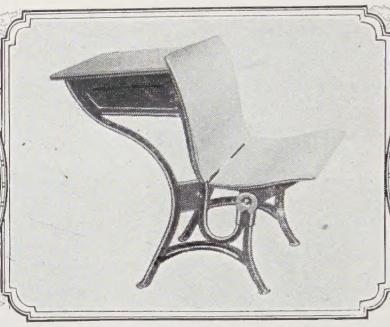
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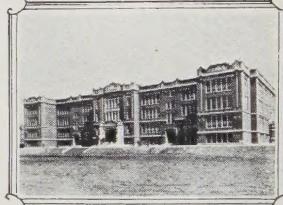
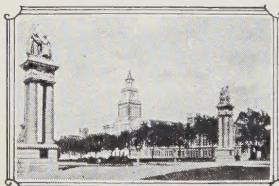
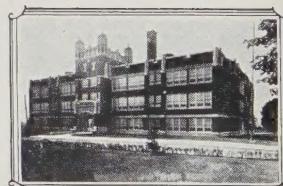


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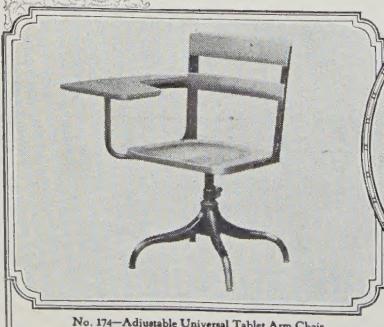
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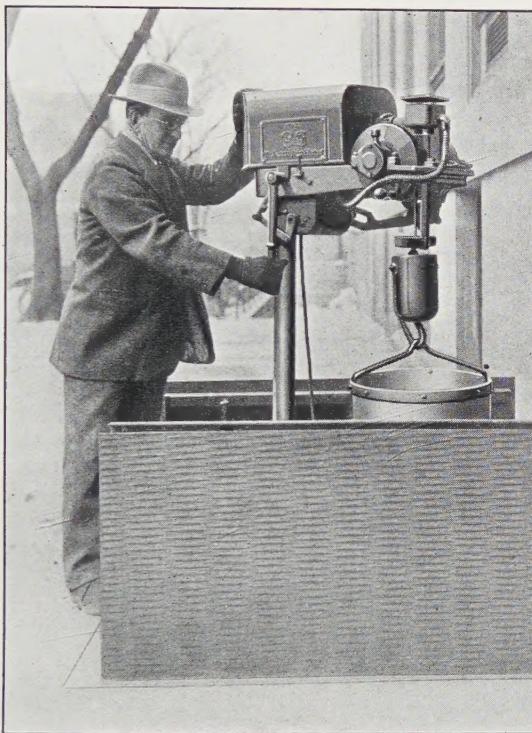
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VOL. XXIX, NO. 6

MARCH, 1929

TABLE OF CONTENTS

	Page
PASTORALIA	
The Will in Conversion. By Charles Bruehl, D.D., St. Charles Seminary, Overbrook, Pa.	575
DIXIT INSPIENS	
By Sir Bertram C. A. Windle, Sc.D., M.D., Ph.D., LL.D., F.R.S., St. Michael's College, University of Toronto, Canada	584
EMENDANDA HOMILETICA	
By the Rt. Rev. Msgr. H. T. Henry, Litt.D., Catholic University of America, Washington, D. C.	589
THE PROFESSIONAL SECRET	
By Dominic Pruemmer, O.P., S.T.D., University of Fribourg, Switzerland	598
PRACTICAL ASCETICAL NOTES FOR PRIESTS	
VI. The Mercy of God, as Illustrated by the Story of Jonas. By Ernest Graf, O.S.B., Buckfast Abbey, England	601
AS WE ARE	
VII. The Annual Bazaar of St. Anselm's. By Abbé Michel	609
LAW OF THE CODE ON BENEFICES	
By Stanislaus Woywod, O.F.M., LL.B., St. Bonaventure's Seminary, St. Bonaventure P. O., N. Y.	623
THE PASTOR AND THE SCHOOL	
By Paul E. Campbell, M.A., Litt.D., LL.D., Superintendent of Schools, 5323 Penn Avenue, Pittsburgh, Pa.	632
LITURGICAL NOTES	
VI. The Liturgy of the Eucharist. By the Benedictine Monks of Buckfast Abbey, England	638
ANSWERS TO QUESTIONS	
Notion of Residential Benefice and Implied Incardination.—Can a Parish Be Established Without a Church of Its Own?—Is Pastor's Obligation to Hear Confessions and Administer Other Sacraments a Personal Duty?—Right of Pastor to the Stole Fees.—Kerosene Oil, Electric Light for Sanctuary Lamp.—Obligation to Say the <i>Missa pro Populo</i> .—May Easter Candle of Previous Year Be Blessed and Used for the Next Season?—Repetition of Words of Consecration Over Small Hosts Before Consecration of the Wine.—Is it Permissible to Take Holy Communion to Persons Not Prevented by Sickness from Going to Church? By Stanislaus Woywod, O.F.M., LL.B.	644
CASUS MORALIS	
The Duties of a Confessor in Cases of Occult Concubinage. By Valère J. Coucke, S.T.B., Grand Seminary of Bruges, Belgium	650
ROMAN DOCUMENTS	658
HOMILETIC PART	
FIRST SUNDAY AFTER EASTER	
The Miracles of the Gospel. By D. J. Macdonald, Ph.D., St. Francis Xavier University, Antigonish, Nova Scotia	664
SECOND SUNDAY AFTER EASTER	
True Christian Joy. By J. Elliot Ross, C.S.P., Newman Hall, 635 W. 115th Street, New York City	668
THIRD SUNDAY AFTER EASTER	
Bearing Our Burdens. By the late Joseph A. Murphy, D.D., St. John's Seminary, Brighton, Mass.	672
FOURTH SUNDAY AFTER EASTER	
A Divine Valedictory. By Daniel A. Dever, Ph.D., D.D., 1921 Wood Street, Philadelphia, Pa.	676
BOOK REVIEWS	680

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PASTORALIA

The Will in Conversion

When we assign to the will a decisive part in conversion, we are on perfectly safe ground. In scholastic psychology the will occupies a very important position, since it is regarded as the force that ultimately directs human activity. All other faculties come directly or indirectly under its influence, and are subject to its sway. From it emanate the decisions that determine our conduct. It is the central factor in the upbuilding of character and the organization of personality. Undoubtedly, therefore, it must figure prominently and effectively in such a process as conversion, which cuts so deeply into life, involving as it does important choices, far-reaching decisions, new value judgments, momentous mental transformations, and a complete reorientation of the whole personality. The master faculty cannot be indifferent to an experience of this type. Unhesitatingly, we assert that conversion is radically a volitional phenomenon. Its deepest source is the human will. Here it is born of volitional effort and Divine grace. The final impulse that brings about the conversion of an individual rises from the depths of his will touched by the grace of God. The last step cannot be taken without the intervention of the will, which puts an end to all suspense and hesitancy. The intellectual indecision which still remains after the process of inquiry has been terminated, is swept away by a fiat of the will. As soon as this imperious command has been issued, the entire situation is changed. The scales no longer tremble, but definitely incline in one direction. We do not maintain that the will alone accomplishes this remarkable result, but we do claim that its presence and coöperation can be recognized in the outcome.¹

¹ "Ces quelques réflexions nous permettent déjà d'entrevoir le rôle capital que jouera la volonté dans la conversion. Qu'est-ce donc en effet que la conversion

This description of conversion which emphasizes the volitional factor is very much at variance with the current conception prevailing in the modern psychology of religion. Volitional conversion receives scant attention from the exponents of the psychology of religion. It is regarded as rather uninteresting and of secondary importance. Moreover, an attempt is made to blur the difference between conversions of the volitional and the non-volitional type. The following passage from W. James is very instructive in this connection. "Of the volitional type of conversion," he writes, "it would be easy to give examples, but they are as a rule less interesting than those of the self-surrender type, in which the subconscious effects are more abundant and often startling. I will, therefore, hurry to the latter, the more so because the difference between the two types is after all not radical. Even in the most voluntarily built-up sort of regeneration there are passages of partial self-surrender interposed; and in the great majority of all cases, when the will has done its uttermost towards bringing one close to the complete unification aspired after, it seems that the very last step must be left to other forces and performed without the help of its activity. In other words, self-surrender becomes then indispensable. 'The personal will,' says Dr. Starbuck, 'must be given up. In many cases relief persistently refuses to come until the person ceases to resist, or to make an effort in the direction he desires to go.'"² This view, prevalent among modern psychologists of religion, considers conversion as something entirely passive, something which happens to the individual, something which he undergoes but to which he makes no active contribution of his own. Patently, we are here in presence of a species of quietism transplanted into Protestant soil and expressed in terms of experimental psychology.³ It will be interesting to trace this doc-

sinon, comme on l'a dit, une régénération des valeurs humaines. Le converti est un homme qui réorganise sa vie morale autour d'un principe nouveau. En lui s'opère une transformation, une recomposition, une réintégration du moi. Et ce n'est pas seulement une partie, un aspect de ce moi qui sont engagés dans la crise, c'est le moi tout entier. . . . Or du moment que le bien total de l'homme est en jeu, la volonté exerce la plénitude de ses droits" (Th. Mainage, O.P., "La Psychologie de la Conversion," Paris).

² "The Varieties of Religious Experience" (New York City).

³ As a notable exception we may mention Dr. James Bisset Pratt, of whom Dr. W. B. Selbie says: "It is only fair to say that among American psychologists there is at least one, Dr. Pratt, who entirely dissents from this conclusion" ("The Psychology of Religion," Oxford). However, let us hear Dr. Pratt speak for himself: "The important difference between our two groups of conversion cases, and the reasons for this difference, must now be perfectly plain. It is an

trine to its sources. These are twofold: one psychological and the other theological.

MODERN WILL-PSYCHOLOGY

The will may be called the stepchild of modern psychology. If not entirely denied, it is either ignored or reduced to a very insignificant rôle. It is plain that a psychology that makes so little of the will cannot assign to it any prominent part in conversion. Conversion in that case may be attributed to all kinds of factors, but under no circumstances must it be associated with the will. The will must humbly keep its place in the background. It is veritably treated worse than the Cinderella of the fairy tale, for it is not even allowed the performance of menial tasks but condemned to utter inactivity. Hence, the modern psychology of religion has no place in its scheme for the volitional type of conversion. We regard it as our duty to restore the will to the supreme position that belongs to it by right, and, as a consequence, not only assert the existence of volitional conversions but insist that the volitional is the normal and only true human type.

Dom Thomas Verner Moore, Ph.D., summarily describes the attitude of modern psychology in this matter: "The more common opinion in modern psychology is that there is no such thing as will in our mental life as something distinct from the commonly recognized elements: sensations, images, and feelings."⁴ As a separate faculty, as a distinct unit, that gives direction to human activity,

odd fact, however, that some of the leading writers on the psychology of conversion have been only dimly aware of this difference or its cause, and in fact have built up their norm and based their description on the second type rather than on the first. . . . Not all the psychologists who have written on conversion have gone as far as James and Starbuck in justifying the conventions of evangelical theology; but as none of them have drawn any sharp distinction between what may be called the moral and the merely emotional types, the upholders of the Bunyan-Brainerd process have, for the last dozen years, (whether justifiably or not) been jubilantly hailing the psychology of religion as their loyal ally in support of the necessity of conviction and helplessness. It is for this reason that I have treated conversion at what may seem to the reader such tedious length. For I do not in the least share the view indicated above" ("The Religious Consciousness," New York City). Dr. James H. Snowden also deviates from the James-Starbuck theory, and makes due allowance for the activity of the will.

⁴ "Dynamic Psychology" (Philadelphia). The author amplifies the above in the following passage: "Ziehen, for instance, denies that there is any mental process termed will, and reduces voluntary phenomena to the phenomena of association. Bain and Wundt would explain the will in terms of feelings. The Cornell School regards will as nothing more than kinæsthetic sensations. Ribot, who would be seconded by the modern Behavioristic School, would regard will as identical with the sum total of the organism's responses to its environment."

the will is not recognized; at times it is spoken of as the reaction of the personality as a whole. Practically any modern psychological text will bear out this statement. Let us quote Dr. Robert S. Woodworth, who writes: "Will is not precisely a psychological term, anyway, but is a term of common speech which need not refer to any psychological unit. Will seems not to be any special kind of response, but rather to refer to certain relationships in which a response may stand to other responses."⁵ Dr. H. L. Hollingworth writes in a similar strain, and likewise refuses to accord to the will an identity of its own, confusing it with a certain type of reactions. "Will," he contends, "is then not a faculty but a fact; not a causal agent but the description of a particular picture or outcome. Roughly speaking, the alternatives in a situation involving choice may be two reflexes or instinctive (native) tendencies; or they may be two habits or acquired tendencies; or one may be a native and the other an acquired tendency. In the general way, will may be applied to the last of these situations, when the habit wins out. This is particularly the case if the habit is one which has high social sanction. Will is, therefore, not a psychological process but a popular category."⁶ Of a piece with the preceding is what Professor Edward Stevens Robinson says: "The will is nothing more nor less than a man's total personality, in so far as it is represented in his conduct. . . . Therefore, will is not something which operates independently of our habitual ways of acting, thinking and feeling. Will consists of our more permanent habits and their organization, in so far as these affect behavior."⁷ Fundamentally, the hostility of modern psychologists to will as a separate faculty is inspired by the unconscious fear that, once having accepted this doctrine, they will logically be compelled to go a step further and to admit also the freedom of this faculty. But the aversion to this theory is very deep-seated in modern psychology, the trend of which is towards a deterministic interpretation of human conduct.

It need not at all surprise us that the general tendencies of modern

⁵ "Psychology. A Study of Mental Life" (New York City).

⁶ "Psychology. Its Facts and Principles" (New York City).

⁷ "Practical Psychology. Human Nature in Everyday Life" (New York City). We add Dr. William McDougall's statement to the same effect: "The student may ask 'What, then, is the Will? And what is Conscience?' The answer is that neither the will nor conscience is a faculty, an entity of any kind, distinct from the rest of the personality" ("Outline of Psychology," New York City).

psychology crop out in the particular field of religious psychology. It could hardly be otherwise. We readily understand that a psychology which discards the will as a distinct entity will favor a non-volitional explanation of conversion. But another factor is responsible for the preference which modern religious psychology manifests for the non-volitional type of conversion.

EVANGELICAL THEOLOGY

Modern psychology of religion has been developed chiefly under Protestant auspices, and, as a necessary result, has been strongly influenced by Protestant theological concepts. This is particularly true of the theory of conversion. As a matter of fact, the modern theory of conversion represents merely a restatement of Lutheran ideas in psychological terms. The old pattern is distinctly visible in spite of the modern terminology. Luther's doctrine of the corruption of human nature through original sin must of necessity lead to a non-volitional theory of conversion. According to Lutheran theology, the corruption of human nature that came as a consequence of the original fall was complete. Nothing good remained in man. His will was utterly incapacitated for any good and meritorious act. Hence, it could have no part in conversion. Conversion had to come from without; it was entirely passive; it was an experience which befell man but which he could not bring about. This theological doctrine of the helplessness of man and the profound corruption of his entire nature, and especially the utter perversion of his will, is reflected in the non-volitional theory of conversion. Truly, the latter is but a psychological transcript of the former. A basically perverted will can be of no use in the construction of an acceptable theory of conversion. Necessarily, therefore, the psychologists had to cast about for other factors. So, the will was omitted entirely from the process of conversion, and feeling assumed the leading part. At a later stage the unconscious was substituted. Through this it was assumed that God worked the conversion, which man could only passively suffer, but in which he could not actively concur. Thus, the theology of the Reformers has put its unmistakable stamp on the psychology of conversion. We can have no sympathy for this theory, since we do not subscribe to the theological doctrine

of the complete perversion of human nature of which it is the psychological outgrowth.⁸

That it is evangelical theology which has given its peculiar orientation to the modern psychology of conversion, is frankly admitted by Dr. Pratt. To prevent the danger of our being accused of attributing to him what he really has not said, we shall be obliged to quote at some length. The reader then will be in a condition to judge for himself. The most conclusive passage in point seems to be the following: "One more word concerning conviction of sin and surrender of effort—two factors of conversion which have been so enthusiastically championed by both evangelical theology and popular psychology. By both, I say, for the truth is that the theologians and certain writers on the psychology of religion have coöperated unknowingly to form a vicious circle which it is difficult to avoid. The theologians by their teachings have induced a largely artificial form of experience; and the psychologists, coming after, have studied the experience thus induced and formulated its laws, thus making Science verify Theology."⁹ That James should have fallen into this error is rather remarkable. It shows, however, how easily even the keenest mind may be deflected from the truth. In his defense it might be urged that he was familiar only with the Evangelical type of conversion, and that he could hardly know better. Still, this is not altogether correct, since he studied the lives of not a few Catholic Saints, and thus might have arrived at a different concep-

⁸ The terms in which the Reformers express their doctrine of the total corruption of human nature incurred through original sin are strong and unequivocal. Here are the pertinent passages: "Antequam homo per spiritum sanctum illuminatur, ex sese et propriis naturalibus suis viribus, in rebus spiritualibus nihil inchoare, operari, aut cooperari potest: non plus, quam lapis, truncus aut limus." "Credimus igitur, quod hominis non renati intellectus, cor et voluntas in rebus spiritualibus et divinis prorsus nihil intelligere, credere, amplecti, cogitare, vele, inchoare, perficere possint. Et affirmamus, hominem ad bonum (vel cogitandum vel faciendum) prorsus corruptum et mortuum esse; ita quidem, ut in hominis natura, post lapsum et ante regenerationem, ne scintillula quidem spiritualium virium reliqua sit" (quoted from Dr. J. A. Moehler, "Symbolism"). Now, it is this doctrine of the utter depravity of man that lies at the root of the modern psychology of conversion. On such a soil no other theory of conversion can grow but one which makes conversion a completely passive process, which is begun, continued and terminated by God alone and in which man is purely receptive. The will, being radically corrupt and therefore bent only on evil, can but obstruct this process. Before anything can be achieved, will effort must cease. We must have abject self-surrender. The natural steps in the conversion process, constructed after this theological pattern, are conviction of sin (that is, realization of the depravity of one's nature), consciousness of utter helplessness, and cessation of all personal effort. Psychology has accepted this pattern and cast it into a scientific mold.

⁹ *Op. cit.*

tion. It appears, then, that he did not succeed in freeing himself from obscuring and distorting religious and theological prejudices.

Dr. Pratt refers to cases in which volitional effort stands out very clearly and entirely eclipses passiveness and plasticity. "A study of Begbie's case," he writes, "shows no less conclusively that the surrender of effort is by no means an essential to conversion. It is plain indeed that such a passive attitude may be very helpful in cases of the Bunyan-Brainerd type, where the whole question is one of achieving a certain desirable feeling state: the wished for calm can often best be attained by giving up all effort, quite on the analogy of the process of falling asleep. But when the aim to be achieved is the giving up of old evil habits, the acquisition of new insight, the revolution of one's ideals, purposes, values, and character, then effort is of the utmost importance. There must indeed be surrender—surrender of the old purposes and loves, the old self; surrender in this sense is the very essence of conversion. But while effort alone can seldom bring this about, it is one of the most important means of bringing about the new insight or the revaluation of values which makes surrender possible. . . . The important thing in almost every case was not to stop trying but to begin trying. I emphasize this as I do, because the notion that he who aspires to conversion must give up trying to help himself seems to me one of the most dangerous fallacies that theology has ever slipped into. It is perhaps the most deplorable aspect of that whole view of conversion that has tended to hold up the artificially induced misery of the Brainerd type, and even the pathological morbidity of the Bunyan type, as norms for the imitation of earnest Christians."¹⁰

¹⁰ *Op. cit.* Speaking of the type of conversion which by many is regarded as the normal one, the writer says: "One cannot read an account of a conversion of the Bunyan-Brainerd type without seeing that its whole course is laid down along conventional lines predetermined for it by an accepted and unquestioned theology. The taproot of this set of ideas concerning the necessary development of individual religion is to be traced back at least as far as Martin Luther—if indeed it does not go back to Augustine and St. Paul. In his attack upon the Roman Catholic view that religious merit may be acquired by penances and other works, Luther laid great emphasis upon his new insight that true salvation is an inner matter and can never be attained by mere obedience to the Law. He saw, moreover, that few things stand more in the way of true spiritual regeneration than the kind of self-righteousness which partial obedience to the Law naturally induces. The great value of the Law, he therefore taught, consists in setting up a standard which it shall be impossible for us to reach, and thus bringing home to us our own imperfection and our need of Divine Grace—which comes to us through faith. Thus we shall realize that we can really do nothing for ourselves; and the first step towards salvation is the recognition of our own helplessness. Naturally enough in nearly all evangelical sects after Luther's time,

Catholic theology does not commit us to the terrible doctrine of the total depravity of man and the utter impotence of the will for good. It leaves us free to assign to the will an active part in the process of conversion, if that is required by psychological experience. We need not twist psychology to fit in with preconceived theological notions. Now, psychological observation clearly points to the presence of a volitional element, which directs the many currents of the mind to one end, and which brings to a termination certain mental processes that of themselves could not come to a definite conclusion but would, except for the intervention of the will, remain in a state of indecision and suspense. This will be brought out more distinctly when we come to the interesting question of the genesis of the act of faith. We may mention here, however, that the last besetting and persisting unreasonable doubt cannot be overcome by reason, but must peremptorily be brushed aside by an act of the will. Without the decisive interposition of the will, man would be but the toy of the influences that play upon him. He would fluctuate continually between various attractions, but could not come to a state of rest. It is the will that holds man to a steady course and makes it possible for him to pursue a goal without being continually deflected by distracting elements. In conversion we recognize all these characteristics which loudly proclaim volitional control. We have unification of many activities, deliberate pursuit of an aim, thrusting aside of obstructions, voluntary fixation of attention, and finally a willed decision that cuts the Gordian knot. Though conversion is by no means an arbitrary act, the will has in it a decisive voice.¹¹

Though we stoutly insist on the part which voluntary effort plays in conversion, we are by no means prepared to admit that conver-

the uselessness of voluntary effort, our own worthlessness, and the entirely supernatural quality of conversion came to take on more and more importance" (*op. cit.*).

¹¹ Dr. George Barton Cutten also denies the purely passive character of conversion, as appears from the following: "In cases of sudden conversion the will has a real part, although at times it may be small. The volitional effort in the direction of the good influences all the other mental faculties, and gives direction to the turn which the whole self is to take; consciously as well as unconsciously, its work is valuable and shows in every part of the process. . . . In the volitional type of conversion, the will is far more prominent, as the designation would imply. These cases are fought out rather than surrendered, and are therefore more gradual than the surrender type" ("The Psychological Phenomena of Christianity," New York City). The term "fought out" seems to us well chosen. Most converts will tell us that the days preceding their conversion were marked by strenuous effort, and that the whole process might well be likened to a protracted and fiercely disputed battle. Victory was not easily won.

sion is entirely the outcome of the human will. The will may coöperate, but of itself it is insufficient to bring about this result. Left to itself, the human will is too unstable and vacillating to lead to a state characterized by the firmness, completeness and finality that always distinguish genuine conversion.¹²

CHARLES BRUEHL, D.D.

¹² "Notre second coup de sonde dans l'âme des convertis nous met simplement en face de cette constatation: l'effort conscient, réfléchi, délibéré procédant de la maîtrise de soi-même, pas plus que l'enquête rationnelle, ne nous livre le tout de la conversion" (Th. Mainage, *op. cit.*).

DIXIT INSIPIENS

By BERTRAM C. A. WINDLE, Sc.D., M.D., PH.D., LL.D., F.R.S.

The name of Barnes seems of late days to have got itself associated with foolish statements on religious topics. Bishop Barnes (Anglican) of Birmingham, England, started the game by stupid and ignorant remarks on the Blessed Sacrament, and now we have Professor Harry Elmer Barnes delivering himself of a variety of foolish, and not even new, statements concerning—one would say his Maker but that he does not appear to think that he has one—and other matters. Sin, for example, does not exist: “There is no such thing as sin, scientifically speaking, and hence it disappears into the limbo of ancient superstitions such as witchcraft and sacrifice.” Dr. Barnes is, it appears, a copious writer and, in his otherwise unoccupied time, a Professor of Sociology at Smith College. That institution of higher education for girls is quite freely patronized by Catholics, one understands, and the parents will or ought to be somewhat surprised at the type of teaching to which their daughters are in the way of being submitted. It is all wrong to think that this world is a place of training for a better; let us, therefore, eat and drink and enjoy ourselves as best we may, since the pursuit of happiness is all that makes life worth living. Well, well; all that was *vieux jeu* in Cyrene long before Simon came forth from that city to aid our Lord with that cross on which the great sacrifice for sin was made.

Further, we have Dr. Barnes’ ideas as to God. The papers use the term “myth” as his, though I do not find that word in what purports to be the verbatim report of his Address in the *Springfield Republican*; but there is plenty of other foolish matter there on this topic. The old idea was that God made man in His own image. Now, with fine humility, the Professor suggests that, not he, but Dr. Fosdick should make a “new god”—such deserves no initial capital. He suggests that Dr. Fosdick might “work” him “out in the face of the astrophysical discoveries and conceptions of Shapley and Michelson, and the study of atoms and electrons by Böhr, Planck and Millikan.” Apparently, the only response which Dr. Fosdick has made to this invitation is the very pregnant suggestion

that it is "little minds" who stir up trouble between the camps of religion and science. Of course, that is fundamentally true, for it is not the leaders but the camp-followers of science who are guilty of vaporings of this kind. The late Sir Michael Foster, for years a personal friend of mine, was in his day perhaps the leading physiologist at any rate in the English-speaking world. What his religious views were, I cannot say. Probably, like his friend Huxley, he would have styled himself an agnostic. Yet, when alluding to that friend, he said that, "great as he felt science to be, he was well aware that science could never lay its hand on, could never touch even with the tip of its finger, that dream with which our little life is rounded." Dr. Barnes, it appears, does not agree with that, for he thinks that he—or Dr. Fosdick, under his supervision—might remodel the whole of that invisible world. And Huxley himself somewhere stated quite definitely that physical science neither had touched nor could touch the theistic position. Professor Henry Fairfield Osborn, the President for the year of the American Association for the Advancement of Science, publicly rebuked Dr. Barnes for his statement, and there is no doubt of the President's high position on both sides of the Atlantic in the world of science.

It appears that the President was in error in supposing that the paper with which we are dealing was read at one of the sectional meetings of the American Association. It was read at some other meeting affiliated to that organization, but not controlled by it. None the less, Professor Osborn was abundantly justified in saying that the paper was "sensational" and "non-scientific," as well as in his statement that "science has to do with what can be understood by weighing, measuring and analysis of the universe, and it covers the whole realm of what can be estimated and understood. It stops there." Precisely so! It stops there. The scientific man makes lovely hypotheses and schemes of nature, but, as far as he is concerned, they are dead until the agent responsible for those plans is revealed, and science by herself cannot reveal Him. William G. Ward's "philosophical mouse" thought he had explained the sounds of the piano when he had demonstrated the hammers and the strings. But it is unnecessary in a periodical like this to enlarge on a side of the question which will be familiar to all its readers. Nor need we linger any longer over Dr. Barnes and his utterances.

There remain, however, for discussion two points, of which the second at least is worth careful attention. First of all, one is entitled to ask, as Professor Osborn asked, whether papers of this kind are suitable for a *scientific meeting*—whether they have not more the ring of the discourses which one is accustomed to connect in one's mind with soap-boxes rather than with lecture-room platforms? The British Association, which is the “opposite number” of that mentioned above, has sectional committees whose duty it is to see that notoriety-hunters and faddists are not allowed to exploit honored platforms. Very rarely the committees break down—it is notorious that they did so in the case of de Rougemont; but, as a rule, the papers are such as may be legitimately laid before a scientific audience. Now, without for a moment suggesting that Dr. Barnes falls into either of the unpleasing categories just mentioned, we do maintain that his paper was an intrusion in a scientific meeting, and might reasonably have been excluded from such. First of all, because it was not scientific, and secondly because, claiming to be such, it was qualified to arouse the wholly unnecessary and most mischievous cry of the conflict between science and religion.

Dr. Barnes, for aught we know, is as modest and retiring a person as there is—a shrinking violet. Thus, it will not be taken as a personal remark if we say that the royal road to notoriety for the pushful person is a public attack on religion or on the God worshipped by all Christians, so much so that one hopes the vulgarity of the process may some time lead to its disuse.

And this leads to the second point alluded to above, namely, this so-called “conflict between religion and science.” To any one who looks at the matter carefully, it is of course obvious that there can be no such conflict. That people believe that there is, is—it is a pity to have to say it—due largely to two American authors (one of them English by birth), Draper and White. In his outrageous hatred of the Catholic Church, Draper compiled a manual replete with lies, which, though its fabrications have time and again been exposed for what they are, continues to be published by firms of great respectability on both sides of the Atlantic. White was not as wholly ignorant as Draper nor as facile a liar, but he was stupid and mentally astigmatic; and the very fact that Dr. Barnes quotes him in defence of his views shows that the Doctor has not in any

way mastered the prolegomena of the question he is attempting to deal with. I notice amongst the clippings which are to hand that some one whose name has unfortunately been cut off from the slip says that, "when scientists will stop trying to be theologians, and theologians who continually dissect a bug will stop trying to be scientists, we may attain a permanent peace." I do not follow the second part of the statement, unless the writer is alluding to the eminent Jesuit, Father Wasmann, who is the leading authority in the world on ants and their commensals. If he is, it may be news to him that Fr. Wasmann is recognized by the scientific world as one of its real luminaries. If theologians were in the habit of intruding into science, the writer would be justified in warning them off, and I could second his efforts. But, then, what is "Science"? Professor Osborne is admirably accurate in the definition given above. Has any theologian ever in recent times tried to contravene a scientific *fact*—let us be careful to stick to *facts*, which are the real business of science—such as the structure of the atom or the chemical composition of carbohydrates? I do not know of a single case unless we have to drag Galileo from his grave, and his pronouncement was an unproved theory when he enunciated it.

On the other hand, how many amateur theologians there are to be found in the ranks of scientists and would-be scientists—especially among the latter! And how conspicuously unsuccessful they are in their efforts—just as unsuccessful, having no training, as theologians equally untrained would be if they attempted by the light of nature to resolve the difficulties of the Fitzgerald-Lorentz theorem, for example! I once asked a theological scholar of renown and of our Faith what he thought of certain articles by a really distinguished man of science, in which an attempt was made to reconstruct religion. His reply was that, in so far as there was anything constructive in them at all, it was a return to one or more of the heresies of the first two centuries of Christianity—which is precisely what anyone would expect. Certain minor prophets of science are never tired of crying aloud that theologians must keep their hands off science. What is quite clear is, that theologians have every right to demand that utterly untrained men of science should keep their hands off theology.

But when a notion—especially, a false notion—gets embedded in

the public mind, it is very hard to dislodge it; and the stupendous Draperian lie—that “Roman Christianity and science are recognized by their respective adherents as being absolutely incompatible . . . mankind must make its choice . . . it cannot have both”—has sunk into the minds of the general public in spite of the memories of Pasteur, Lavoisier, Volta, de Lapparent, *et alibi plurimorum aliorum*. The thing is now to get that idea uprooted. It is no easy task, but it must be attempted by those who possess the opportunities of the press, platform or pulpit. In the first place, we who have such opportunities (or any of them) should point out that there are theologians and theologists, and that Catholic theology is in many respects quite different from non-Catholic, and is in no way committed to the opinions of those outside the Church. In the second place, that Catholic theologists are not at odds with science, as Cardinal Hayes has just been pointing out. His Eminence was echoing the words of that great Pontiff, Leo XIII, who proclaimed that the Church welcomed every new scientific discovery from whatever source it came. Why not? God is alike the Author of nature and the Giver of inspiration. Every new fact is a new peep into the immeasurable majesty and sublimity of the Designer of all things. But let us be careful, in the third place, to insist that it is to *facts* thoroughly well established and capable of proof by physical means that these statements apply. Theories we may look upon with interest, and we are entitled to endeavor to prove or disprove them by *scientific methods*; but, having regard to the fact that scientific authorities have been known more than once to change their minds as to what they had once thought dogmatic, we should certainly refuse to swallow any popular theory of the moment. If evolution is true, then it was God’s method of creation. But until it is proved to be true—a thing which is not yet proved, and according to some authorities never will or can be proved—we are entitled to accept it or not as a good working hypothesis, according to the effect which the evidence for it and against it has upon us individually. At any rate, it is high time that an effort should be made to end this stupid nonsense about a necessary *conflict* between religion and science. There is no such *necessary* thing.

EMENDANDA HOMILETICA

By THE RT. REV. MSGR. H. T. HENRY, LITT.D.

There are erroneous traditions in preaching. One still comes upon printed sermons that tell readers, just as the voice of the authors had previously told hearers, that the season of Advent comprises four weeks and that these four weeks are symbolic of the four thousand years from Adam to Christ. Such volumes are also apt to give positive but mistaken reasons why Septuagesima is so called, and to state without qualification certain views concerning the origin of our present Lenten Season that appear to be more than questionable.

If the erroneous statements observed by priests even in Catholic books of piety or of instruction were noted down and contributed to a common fund or receptacle, one can reasonably speculate on the amount of matter that could thus be brought together. It is not uncommon for priests and bishops to preface works dealing with the lives of Saints (and even those dealing with instruction) by a formal disavowal of any errors or mistaken statements, whether of fact or of inference, that may inadvertently have escaped from their pen.

Such cases are hardly ones, of course, for the application of the old saw about our human liability to error with its complementary comfort concerning the Divine readiness to forgive, since in the errors we are considering now there is no taint of moral culpability. For *humanum est errare* in simple matters of historical fact or of liturgical inference. Doubtless, the same thing may be said of the unconscious mistakes of publishers. One illustration may be given here as especially enlightening because of its contemporaneous character. The third edition of *The Small Missal* (The Macmillan Company) would appear to a Catholic purchaser as intended naturally for Catholics in the United States, inasmuch as it is published in New York. But a reader might easily be misinformed in practical matters by the table of holidays of obligation given on page ix, which lists as obligatory the Epiphany, Corpus Christi, Sts. Peter and Paul, and does not include (save under the headings of Scotland and Ireland) the Immaculate Conception. The book was ap-

parently intended for Great Britain and Ireland, but nothing on the title-page or in the Foreword declares this fact, although the title-page gives New York as the place of publication. The volume includes, as the Foreword informs us, "the Masses of all Feasts which may supersede the Sunday office, and also those of the Patron Saints of the English, Welsh, Scottish, and Irish Dioceses." Although issued with a New York imprint, the volume does not specifically appeal to American Catholics. And so mistakes creep into Catholic literature.

The present paper confines itself to the scope of homiletics. It is difficult for a Catholic priest in these days of hurry and bustle to keep abreast of the changes in our traditional pulpit utterances brought about by learned specialists in the history of the liturgy. Nevertheless, these changes may be known, partially or completely, by some of our hearers, since the present is a reading age for laymen, and the "Liturgical Revival" is bringing forth much literature meant directly for the perusal of the laity. And, unaware of the well-nigh innumerable preoccupations of the ordinary parish-priest, such hearers of our sermons may mistakenly accuse us of slothfulness in respect of the learned occupations for which they suppose us to have abundant leisure.

A few illustrations of the emendations in our traditional declarations will be given here. They are such as to have come more or less casually to my notice, and make no pretence of anything even approaching completeness.

I

We read in "The Pulpit Orator" (Vol. I, page 36) that there must be a preparation for the feast of Christmas, "just as there was for the coming of our Redeemer in the four thousand years of the Old Testament. In memory of these four thousand years Advent embraces four weeks, after which the feast of the Nativity of our Lord is solemnized."

The flat statement that Advent embraces four weeks in memory of the four thousand years of the Old Testament is virtually repeated in "The Catholic Church from Within" (page 186), which tells us that the Church at one time gave forty days to Advent and later gave four weeks: "As the forty days, or, according to our

modern custom, four weeks, are intended to commemorate the 4,000 years (according to the calculation of the Hebrew Scriptures) of the expectation of the Jewish People for the Messiah, etc.” This is better than the statement first quoted, since it explains that the 4,000 years are calculated according to the *Hebrew* Scriptures, whereas the former quotation simply says “the four thousand years of the Old Testament.” But it is inexact to describe Advent as a season of four weeks. It is indeed a season comprising four Sundays, but very rarely four weeks.

A more careful declaration is made (page 31) in the fourth volume (*The Liturgy*) of the series entitled “The Pulpit Commentary on Catholic Teaching,” although the mistake of the four “weeks” is again found: “Therefore the Church, in her divinely guided wisdom, opens each ecclesiastical year with four weeks of expectation and penance, which are called the weeks of ‘Advent’ or the ‘Coming.’ They are supposed to represent those four thousand years which preceded the first coming of Christ.” The word *supposed* is well introduced here. But the supposition appears to be an erroneous one, inasmuch as, despite the frequent repetition in sermons and books of piety concerning the four thousand years and the four weeks or four Sundays symbolizing them, there is nothing in the Liturgy of Advent that gives us any ground for the asserted symbolism.

The history of Advent exhibits various limits for that season—six weeks, five weeks, forty days (perhaps in imitation of our Lord’s fasting), and finally the four Sundays such as we now have. Again, a calculation made according to the Hebrew Scriptures at one time gave us the too particularized figure of 4004 years, abbreviated into the round sum of 4000 years. But a calculation based on the Septuagint adds some 2000 years to the former figure. Today, Catholic anthropologists are willing (I think) to allow conservatively as many as 20,000 years from Adam to Christ.

By way of a brief comment upon all that has been said above, let me quote from “Catholic Customs and Symbols” (page 161): “The detailed symbolism fails, therefore, in two respects: first, in assuming just four millenniums; secondly, in assuming that the Church always assigned just four weeks to Advent.”

Now, in spite of the inexact statements I have quoted, volumes

are still issuing from Catholic publishing houses (I know of one set of sermons under consideration, as I write, by a Catholic publishing house), which give the same misstatement of years and of symbolism. In this day of anthropological research and speculation, it seems unfortunate that the 4000 years should still be paraded from Catholic pulpits.

II

Why the Sundays preceding Lent should have been styled Septuagesima, Sexagesima, and Quinquagesima has given rise to much learned speculation. We read in "The Pulpit Orator" (Vol. II, page 63) : "The primitive Christians were so zealous that in many places they commenced the Lenten fast before Ash Wednesday. They were accustomed in some countries to interrupt the fast for one, two, or more days in the week, but they always arranged in such a way as to have a forty days' fast by the time Easter came round. Accordingly, the fast began in some places on the seventieth, in others on the sixtieth and in others again on the fiftieth day before Easter. From this custom of commencing their fast at different times the three Sundays preceding our Ash Wednesday are distinguished as Septuagesima, the seventieth, Sexagesima, the sixtieth, and Quinquagesima, the fiftieth day before Easter."

Passing over for the present the initial declaration that the primitive Christians kept a fast of exactly forty days before Easter, we look more closely at the concluding sentence of the excerpt. It may at first blush seem to imply that Septuagesima Sunday is the seventieth day before Easter. It requires only the slightest mathematical calculation to notice that, if Septuagesima Sunday is the seventieth (which it is not) day before Easter, then the following Sunday (which is only seven days removed) cannot be the sixtieth day before Easter. Did the writer advert to this fact or did he simply write very hastily? Or did he desire to evade a long discussion that would exhibit our archeological ignorance?

On the other hand, is it wasting time to ask such questions? I think not. For in a prefatory note to the sermonette for Septuagesima Sunday given in the English translation of Msgr. Borgongini-Duca's work entitled "The Word of God," we find this: "Septuagesima is a Latin word which means seventy. The name is ap-

plied to this Sunday because it is the seventieth day before Easter." We are not interested in the mere slip of the pen that renders Septuagesima by seventy instead of seventieth. But the puzzle presented by "The Pulpit Orator" recurs when we read in the recently issued volume entitled "The Word of God" that Septuagesima is "the seventieth day before Easter." It is the ninth Sunday before Easter, and therefore the sixty-third day before Easter.

In his "Catéchisme Liturgique," Dom Camille Leduc tells us that the names Septuagesima, Sexagesima, Quinquagesima are not to be understood in a rigorous manner, and that the three Sundays are so named by attraction of the word Quadragesima attached to the First Sunday in Lent in order to indicate the forty days that precede the feast of Easter. Quinquagesima, he points out, is happily correct or exact, since it is the fiftieth day before Easter. He goes on to say that the meaning of the names flows from the rubric of the Roman Missal, where the Sundays in question are styled Dominica in Septuagesima, etc. Dominica in Septuagesima designates the Sunday which is found in the seventy days before Easter; Dominica in Sexagesima, the Sunday placed within the sixth decade of days before Easter; Dominica in Quinquagesima, the Sunday within the fifth decade; Dominica in Quadragesima, the Sunday in the forty-day period preceding Easter. "All of these Sundays," he continues, "are therefore in relation to one another, and point from afar to the great solemnity of Easter." But his mathematics will seem strange, for in placing Septuagesima in the seventh decade he brackets the information that it is in reality the sixty-first day, and similarly that Sexagesima is in reality the fifty-fourth day, and Quinquagesima is the forty-seventh day. This calculation apparently is based on his following assertion that Dominica in Quadragesima is the fortieth day before Easter. But it is the forty-second day; and Quinquagesima is the forty-ninth, Sexagesima the fifty-sixth, and Septuagesima the sixty-third day.

Dom Leduc's explanation knows nothing of the various periods—seventy, sixty, fifty days variously used by primitive Christians for beginning their variously interrupted fasts, by which "The Pulpit Orator" tries to explain the origin of the three names. He accounts for the names by the attraction of the name of Quadragesima. That also is apparently the view of Dom F. Cabrol, O.S.B., in his "Litur-

gical Prayer Book" (1925), although that view is not clearly presented (page 246): "The three Sundays . . . are closely connected by their very names with the Lenten season, called, in Latin, Quadragesima. . . . The names mean, respectively, the seventieth, sixtieth and fiftieth days before Easter, the first Sunday of Lent, or Quadragesima Sunday, being the fortieth day. Only this latter Sunday, however, corresponds in fact to its title, and really is the fortieth day before our Lord's Resurrection." But how does the forty-second day before Easter correspond in fact with its title of fortieth? Is it "really the fortieth day" before Easter?

What may be an attempt to harmonize the different statements of Dom Leduc and of "The Pulpit Orator" is found in "The Mass Every Day in the Year" (New York City, 1916), where we read (page 148): "Septuagesima, meaning seventieth, denotes that this Sunday falls within the seventh decade or the space of seventy days before Easter . . . when also in earlier days a part of the week was given to fasting and abstinence in preparation for the more rigid observance of Lent."

In "The Catholic Dictionary for the Laity," Weidenhan notes that the names of the three Sundays are difficult of interpretation, and that "they are not intended to denote the numbers 70, 60 or 50," but "have been formed on the false analogy of Quadragesima (Lent), being three, two, and one weeks before the first Sunday in Lent. In the same rule, the second week of Lent is called Trigesima, and the third, Vicesima."

The author of "The Catholic Church from Within" gives us no treatment of the names of the three Sundays, but under the heading of Septuagesima (page 208) says: "In these seven weeks which elapse between Septuagesima Sunday and Easter, the Fathers have seen a figure of the Seven Ages into which Christian tradition has divided the world, in which Christianity occupies the seventh and concluding one." It may be that the desire to find a symbolism here—the seven weeks and the Seven Ages—has again succeeded in disturbing the mathematical faculty. It is not seven, but nine weeks "which elapse between Septuagesima Sunday and Easter." For in addition to the three Sundays we have the six Sundays in Lent.

In this confusion of explanations, it might be practical wisdom for the preacher to eschew all attempts at explanation of the names

given to the three Sundays. If—what would probably be a rare enough happening—a puzzled inquirer should ask the preacher for an explanation, the inquirer could be further puzzled by a disquisition on the force of attraction in language, or he could be encouraged to read Weidenhan's "Dictionary" for the laity or the treatments to be found in "The Catholic Encyclopedia."

III

The traditional explanations of the origin of Lent, with its forty fasting days, may also cause the preacher some trouble. With Catholic dictionaries and encyclopedias and liturgical magazines and even Catholic popular monthlies and weeklies at hand for the information of the laity of today, the olden generalizations will hardly suffice. The present writer, for instance, wrote for Catholic weeklies a paper of 2000 words on Lent, and another on the same subject for a Catholic "Annual," both of these papers admitting a present-day difficulty in narrating the origin of our present Lent of forty fasting days.

We found "The Pulpit Orator" instructing the faithful to the effect that the primitive Christians began their fasting in preparation for Easter at various times—seventy, sixty, fifty, forty days before Easter—but, in the midst of many divergences of custom in respect of non-fasting days within those various limits, "always" preserving forty fasting days. But "The Liturgical Prayer Book" of the learned liturgist, Dom Cabrol, published in 1925, notes (page 259) that Ash Wednesday now opens Lent, "which formerly began with the first Sunday and comprised only thirty-six fasting days, since fasting is not allowed on Sundays." How long did this "formerly" last? Weidenhan says that Lent dates back "almost" to the time of the Apostles, and that "up to the year 846 it began with the first Sunday in Lent, thus making thirty-six days of fasting (Sundays were excepted)."

Now "The Catholic Church from Within" (page 213) gives us the older view: "That the institution of Lent dates from the Apostolic times we know on the authority of several of the great Fathers of the Church. . . . Its duration of forty days is not only dictated by the example of our Lord Himself, but has authority in numberless instances given us in the Old Law." Father Thurston, S.J.,

has a long article on Lent in "The Catholic Encyclopedia." He says: "Some of the Fathers as early as the fifth century supported the view that the forty days' fast was of Apostolic institution. . . . But the modern scholars are almost unanimous in rejecting this view, for in the existing remains of the first three centuries we find both considerable diversity of practice regarding the fast before Easter and also a gradual process of development in the matter of its duration." A brief fast preparatory to Easter dates back almost into Apostolic times. In the closing years of the second century, St. Irenæus speaks of variations in the length of the fast. Some persons made a fast of one day on Good Friday, others made it a fast of forty hours, others gave it several days. The obscure history of Lent need not detain us further, however. It is referred to here simply to caution preachers against easy, traditional generalizations in their sermons, as the hearers of today have access to widely distributed sources of information that contradicts or greatly modifies what might be termed a traditional homiletic series of views on liturgical origins.

The short amount of time ordinarily allotted to preaching in our days may lead us to avoid questionable historical statements, and may thus permit an avoidance of unnecessary entanglements of Christian archeology. There remains, however, the danger of hasty condensations, as exemplified by one writer (Ségur) on the subject of Lent. "The Church has chosen it," he says, "first, because it is sufficiently disagreeable to constitute a penance, and is not too hard to be practised by all Christians; secondly, out of reverence for the Apostles who instituted Lent; third, because such is her will, and we must all, without any exception, respect her choice and submit to her commandment." Good exception could well be taken to each one of these three reasons. First, Lent cannot be practised, in respect to the fast, by all Christians; secondly, it is highly probable that the Apostles did not institute Lent; thirdly, the Church does not require her children "without any exception" to submit to her law of fasting in Lent. I have not the original French of Ségur, and accordingly feel permitted to doubt that he could have given this third reason as it stands in translation, for it sounds like no reason at all. Can it be said that "the Church has chosen" Lent, "because

such is her will"! Her will was expressed in the choice, but was not a reason for the choice.

IV

A varied assortment of *emendanda* could be given in this section of the present paper, but space allows me to choose but one specimen. It is from the same writer (Ségur). He is now speaking of the Creed, and my excerpt is taken from an English translation of his work: "It is not sufficient to know these three prayers [viz., the Pater noster, the Ave Maria, the Credo] in English and to understand them perfectly, but it is also very necessary to be able to say them in Latin, the language in which the Church recites them every day throughout the whole world. . . . We can pray much better in Latin than in the vulgar tongue, since a special grace always accompanies the language of the Church. . . . Latin is the language of the Church, because in the time of St. Peter and the Apostles it was the language of the whole world. The Church has preserved it from the beginning out of respect for the Apostolic traditions." A curious jumble—and one which leads us to hope that we shall have, some time or other, an editor of *ascetica* and of *liturgica* who shall be both learned and conscientiously on the job to read carefully and meticulously revise works for Catholics, whether written in the vulgar tongue or translated from foreign languages.

THE PROFESSIONAL SECRET

By DOMINIC PRUEMMER, O.P., S.T.D.

Moral Theology, as is well known, distinguishes between the *secretum naturale*, *commissum* and *promissum*. The *secretum naturale* extends to all matters that must of their very nature be kept secret—for example, the hidden faults of one's neighbor, epistolary confidences, etc. The *secretum commissum*, or the entrusted secret, comprehends all matters that have been communicated to another solely on the condition of secrecy. To this category belong the professional secrets of physicians, lawyers, officials, priests, etc. The strictest of all *secreta commissa* is the confessional secret, since the obligation in this case tolerates no exemptions or exceptions, whereas in the case of other professional secrets the existence of higher interests may allow an exception, as we shall see below.

The *secretum promissum* implies secrecy based on a formal promise. Knowledge of the matter in question has been already obtained, but one promises to maintain secrecy to save another party from annoyance. For example, A has learned that B, who is now a merchant in high esteem, committed adultery some years ago. B asks A to keep this fact a secret, and A solemnly promises to do so.

Catholic Moral Theology teaches that the violation of a secret is a sin almost equivalent to the theft of another's property. In fact, the secret is still the possession of another, who has a strict right to expect that this possession of his shall not be violated, at least without higher grounds. Naturally, there are grounds which allow the invasion of another's property. For example, the State can expropriate the land of a farmer, if a railroad is to be built. Likewise, a private individual can appropriate as much of another's property as is necessary to save himself from a direct danger of death. *In extrema necessitate omnia sunt communia.*

But can cases also exist in which the professional secret no longer binds? Apart from the confessional secret, which binds always and under all circumstances, there are cases in which the professional secret is no longer binding—and this before the civil as well as before the natural law. According to the natural law, the professional secret loses its binding force whenever a higher precept would

be otherwise violated. This is in accord with the well-known principle: *In conflictu duarum legum prævalet lex potior*. For example, a physician who knows as a professional secret that a boy in a boarding school is seriously ill with diphtheria, must report this fact to the competent authorities so that the sick lad may be strictly segregated, and thus may not infect the other students. This violation of the medical secret is allowed and even demanded by the civil law, because the welfare of the general community requires it.

Moral Theology also recognizes cases wherein the professional secret loses its binding force when higher interests of private welfare (both of one's own and of others') are at stake, although the violation of the secret in these cases is not allowed but severely punished by many civil codes. For example, a pastor has learned in his official capacity, but in confidence, that Peter is still bound by a valid marriage, and that the death certificate of his first wife which he had tendered was forged; according to Catholic Moral Theology, he must communicate this fact to the proper authorities and prevent Peter from committing the serious sin of bigamy. Again, if a physician knows that a patient of his is suffering from syphilis, he must first earnestly admonish him from contracting marriage because of the grave danger of infection for the wife and children. If, however, the patient is determined to marry despite this admonishment, the physician may warn the bride and inform her of the disease from which the bridegroom is suffering. Likewise, according to Catholic Moral Theology, a lawyer who in virtue of his office knows for certain that his client is guilty of a murder for which another person, despite his innocence, has been condemned to death, must first do all in his power to save the innocent man from his fate. If, however, the unjust sentence cannot be otherwise evaded, the lawyer must finally confess the truth, although he may and should first warn his guilty client to flee so that the death penalty may not overtake him instead. There are, indeed, some theologians who maintain that in this last case the lawyer must keep the secret, even though the innocent party should suffer the extreme penalty. However, their assertion has little to recommend it.*

In my opinion, despite the professional secret, a physician must

* Cfr. my *Man. Theol. Mor.*, II, n. 180.

also report the matter whenever in the course of his practice he discovers for certain that another physician—or, as happens more frequently, a so-called “angel-maker”—is making a practice of criminal abortion. This is, indeed, allowed by the civil codes of various lands. But, if it is permissible for a physician to report a quack who by his practices endangers the lives of his patients, why should it not be permissible for a physician to report the far worse practices of some conscienceless practitioners who destroy the budding life in the mother’s womb? For, as experience shows, these criminal abortions endanger the life of the mother, slay the child, and rob it of baptismal grace. As a general rule, the professional secret should be very carefully observed, since otherwise incalculable damage may result. However, the professional secret is not the greatest good, and, if by its purely literal observance greater damage would be done to either the general or private welfare, it is to be disregarded as far as is necessary.

The efforts which are being made to bring the civil codes into harmony with the demands of Catholic morals are interesting. For example, the Canton of Fribourg (Switzerland) had a very strict penal law against the violation of the professional secret, no exception being tolerated. In the new Code, the text has been made to agree with the German Code, which reads (§ 300): “Advocates, notaries, defendants in penal actions, physicians, midwives, apothecaries, and the assistants of these persons, if they reveal *without authority* private secrets which were entrusted to them in virtue of their office, station or calling, shall incur a penalty of not more than 1500 marks or imprisonment for not more than three months.” The words, “without authority” (*unbefugt*), are very important, since they admit cases in which for higher reasons the professional secret need not be observed. Furthermore, when a person is accused of violating the professional secret, the judge will impose a mild penalty if the accused can prove that his violation of the secret was not due to frivolity, but was based on higher grounds.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

VI. The Mercy of God, as Illustrated by the Story of Jonas

I

When a teacher in one of our elementary schools gives to the children (say) a lesson in botany, he exhibits before his youthful audience the flower or plant whose beauties and properties he endeavors to explain. Such an "object-lesson" is far more effective than any amount of theoretical teaching. It is also a venerable and trite dictum, but a very true one, that an ounce of practice is worth a ton of preaching. Now, it has pleased the goodness of God to give us, in the pages of Holy Writ, a most wonderful object-lesson of His divine mercy and condescension, and it must be admitted that the lesson is far from being superfluous. The mercy of God is something so amazing that man finds no small difficulty in believing in it, and black despair is not unfrequently the sequel and punishment of sin. Yet, despair of God's mercy would be an evil even greater than sin itself and an outrage to which He would be intensely sensitive, for goodness is His very nature: *Deus cuius natura bonitas*.

In the Rule of St. Benedict, that unique and most admirable mirror of the asceticism and mysticism of the fifth and sixth century, there is a chapter entitled: "What are the instruments of good works?" In other words, the Saint draws up a list of tools of the spiritual craft, a catalogue of virtues to be practised and exercises whereby the soul is cleansed from sin and led to the heights of holiness. The last in the catalogue of the tools mentioned by the Patriarch of Western Monasticism is that a man should never despair of God's mercy, however weighed down he may feel by the burden of his sins (*de Dei misericordia nunquam desperare*). Divine mercy, like all the other attributes of the Deity, is infinite, because in the last analysis it must be identified with the Divine Essence. Hence, its resources can never be exhausted, however much they may be drawn upon by human guilt or misery. Pile up sin and iniquity, add together the guilt of every sinner from the beginning

of the world down to the last morning of its history, yet, the appeal to divine mercy and compassion will only be the stronger, for just as sin, in one way, provokes the just anger of God, so, in another respect, does it call for a display of His goodness and pity.

When he is told that Jonas is one of the minor Prophets, the average reader is inclined to put him on the same level as the minor poet. The real poet is indeed *rara avis in terris*, but the minor songster and rhymster is legion; yet, no one outside these straphangers in the chariot of the poetic Muse would dare affirm that the combined chorus of these singers in a minor key is at all comparable to the clear notes of any one of those who are fired by true inspiration. The distinction between the great and the minor Prophets is based, not so much upon the intrinsic value of their respective writings, as upon mere bulk, though it is readily granted that the witness to divine truths as found in Isaías or Daniel is of immensely greater value than the writings of most of the minor Prophets.

However, we are not now setting out on a comparison of the respective merits of men, who all, in varying degrees, wrote under the guidance and at the prompting of the Spirit of Truth: we know on the highest possible authority that they were inspired, and it is useful to bear it in mind whilst we study the amazing story of Jonas: "Prophecy came not by the will of man at any time, but the holy men spoke, inspired by the Holy Ghost" (II Pet., i. 21). The Old Testament is rightly called the Law of Fear, in contradistinction to the New which is the Law of Love. But even here there is no clear-cut cleavage or diversity of spirit or tendency. Any true presentation of God must ever show Him as a God of infinite love and goodness, for "He cannot deny Himself" (II Tim., ii. 13), that is, God must needs always remain true to Himself. Hence, His attitude towards man is ever substantially the same, though it is eternally true that, since the names of Bethlehem and Nazareth and Calvary have been uttered upon earth, the minds of mortals have been granted an insight into the depths of divine love such as was withheld even from the wisest and holiest in the former Dispensation, for the Incarnation of the Eternal Word is essentially "a mystery of godliness," wherein "the goodness and kindness of God our Saviour hath appeared" (Tit., iii. 4).

The pages of the Old Testament are full of allusions to divine

mercy. The whole story of God's dealings with mankind in general and with Israel in particular is an abiding monument to His forbearance and long-suffering. It was an established fact, if it may be expressed thus, that the Almighty was for ever prepared to give precedence to mercy over justice; this is made plain enough by a thoughtful perusal of the books of Moses, wherein we see that wonderful leader interceding again and again for his people and appealing to that divine mercy which they had so frequently experienced: "Why, O Lord, is Thy indignation enkindled against Thy people? Remember Abraham, Isaac and Israel, Thy servants" (Exod., xxxii. 11, 13).

But let us study God's mercy as shown forth in the story of Jonas' preaching and the penance of the people of Ninive. Of all the wonderful things recorded in the pages of the Bible there is none more amazing and at the same time more comforting.

II. THE CHARACTER AND STRANGE BEHAVIOR OF JONAS

The story begins abruptly; we are at once plunged into *medias res*, according to the most approved models of literary composition. We are told nothing of the hero of the story beyond his name and the name of his father, though from the Fourth Book of Kings we learn that he was of the tribe of Zabulon, and consequently a native of Galilee. Jonas was a strict Jew, hating the Goim and wholly disinclined to embark upon the work of their conversion. In his real but somewhat narrow zeal for God's honor, he desired the punishment rather than the conversion of the enemies of the Lord. Hence, when suddenly, whilst he was quietly living in his hillside home, a supernatural communication came to him whereby he was bidden to exchange the tranquillity of his rural surroundings for a missionary enterprise in a crowded city of a distant land, he conceived and straightway strove to carry into execution a plan which seems to us most preposterous. Notwithstanding that he may have been used on previous occasions by the Holy Ghost, his conduct in this instance shows him to have been of a somewhat simple, not to say naïve disposition, for he thought it was not wholly impossible successfully to evade the burden which God was laying on him: "Arise, and go to Ninive the great city and preach in it: for the wickedness thereof is come up before Me." Thus spoke the Lord. But the

Prophet, far from obeying at once, rose up indeed, but only "to flee into Tharsis from the face of the Lord." Down he went towards the coast, to Joppe (the modern Jaffa) from which every West-bound traveller must needs sail. On looking in the roadstead, he espied a bark that was bound for Tharsis, a city often mentioned in the Bible but impossible to identify, though it would seem that it was either Carthage or some seaport on the coast of Spain. His mind is made up in an instant: he books his passage, pays his fare, and confidently sails for Tharsis.

There is no need to relate the details of a singularly eventful voyage, for was not the story of Jonas' whale one of our earliest lessons in Bible history? Rarely was insubordination punished with greater swiftness or in more striking fashion. Nor was the lesson lost on the Prophet. During his three days' complete separation from all intercourse with his fellows, a great change came over him. From the belly of the fish, out of the dark, heaving ocean that surrounded him, Jonas turned to God and cried to Him with earnest supplication. At no time did trust in the merciful protection of the Lord forsake him, for he understood that all that had befallen him was for his instruction, even though he may not have known that it was likewise "for our learning, upon whom have come the ends of the world." "Thou hast cast me forth in the deep in the heart of the sea, and a flood hath compassed me: all Thy billows and Thy waves have passed over me. And I said: I am cast away, out of the sight of Thy eyes: but yet I shall see Thy holy temple again."

No doubt Jonas' experience is preëminently a type or realistic foreshowing of the future resurrection of our Lord, but it is likewise a living proof of the patience and goodness of God. Not for a moment does the Prophet waver: "I cried out of the belly of hell, and Thou hast heard my voice." It was a very chastened man that was finally cast ashore by the fish. Henceforth Jonas would no longer attempt the impossible in a futile hope of escaping from the task set him by the divine will.

A second time he heard the voice of the Lord bidding him go to Ninive and to preach there whatsoever the Spirit of God would prompt him to utter. It is a matter for deep regret that the inspired writer should give us no more than the barest summary of the prophet's preaching: "Yet forty days and Ninive shall be destroyed."

Assuredly, such a message was drastic enough and well calculated to strike fear and terror into the hearts of the hearers, but it can have been hardly more than the text or burden, as it were, of his preaching. Be this as it may, rarely did mission preacher obtain a success such as that which Jonas achieved. Great indeed must have been the sensation caused by the appearance of this foreigner in the streets and squares of the gigantic city. He was a Jew, a Galilean: yet, they understood his words or he had received by anticipation the gift of tongues which, centuries later, was to throw all Jerusalem into wonderment, when Parthians and Lydians, Romans and Greeks alike heard and understood the Apostles, though these spoke in their native Aramaic.

The biblical account of Jonas' mission is obviously a very condensed one, so that it is necessary to disentangle the skein of the narrative if we would see it in its true perspective. We naturally wonder that Jonas should have secured a hearing from the motley population of a crowded pagan city. To account for this wonderful readiness, medieval and other commentators point out that Jonas was personally an object lesson of divine mercy and loving-kindness. Even if he himself—which is not likely—had remained silent concerning the amazing experience he had been through, his shipmates assuredly must have set the whole country agog with their marvellous tale. There was plenty of time for rumors to spread in advance of Jonas' journey to Ninive, for the terseness of the text does not compel us to think that Jonas went to Ninive as soon as he was out of the belly of the fish. Nor need we imagine that he only preached during the space of just one day; so brief a period would hardly have sufficed for the rumor of the strange occurrence to reach the ears of the king. Somehow the whole town heard at least an echo of the voice of the Galilean "street hawker." Soon the news passed from mouth to mouth, idlers in the market place discussed it, imaginations became inflamed, but above all the grace of God was at work and in that vast pagan city, centuries before the Gospel, there was realized that which was to happen at Antioch of Pisidia: "The Gentiles . . . were glad and glorified the word of the Lord: and as many as were ordained to life everlasting believed" (Acts, xiii. 48).

Critics and historians are not agreed as to the identity of the king,

nor need we be detained by the question, for our study of Jonas is not from the historical or critical point of view but from a purely doctrinal angle. In due time a decree went forth from the king, for he, even as the people of Ninive, believed in God. In fact, it would even seem that the people had begun to fast on their own initiative, for the king was almost the last to hear of these tremendous events. "Let neither men nor beasts, oxen nor sheep, taste anything: let them not feed nor drink water. And let men and beasts be covered with sackcloth and cry to the Lord with all their strength: and let them turn every one from his evil way and from the iniquity that is in their hands. Who can tell if God will turn and forgive and will turn away from His fierce anger: and we shall not perish?" (Jonas, iii. 7-9).

III. JONAS' ANGER

The biblical narrative is so swift and so condensed that it does not even stop to tell us in so many words that the repentance of the Ninivites was accepted. We are left to infer it from the truly amazing dialogue that took place between God and the mission preacher who had succeeded beyond all expectation—nay, beyond his wishes, for Jonas was not keen on succeeding, but rather desired the punishment of the city. With the lurid description of the destruction of the cities of the plain in his mind, he now expected or even hoped to see a like display. And he wished to make sure of seeing everything comfortably and from a coign of vantage. With this purpose in mind he "went out of the city and sat towards the east side of the city. And he made himself a booth there: and he sat under it in the shadow, till he might see what would befall the city." As a matter of fact, by a refinement of attention, the Lord God caused an ivy-like plant to spring up within a short time, so as to form an additional shelter for the Prophet, who was now tired and worn out by his missionary labors. "And Jonas was exceedingly glad of the ivy," supplementing as it did his own rather hasty structure.

There he sat, watching, waiting and straining his eyes, now raising them towards heaven to see whether angry clouds were gathering, ready to shoot their fiery bolts, now lowering them to the ground—wondering if perchance the earth would open to swallow up the city as once upon a time it opened its mouth and devoured Core and

those that had sided with him (Num., xvi.). However, nothing happened. With each passing hour the temper of the Prophet was put to a severer test, until at last he could bear his disappointment no longer. At first he was only "exceedingly troubled," but in the end he "was angry." Angry against whom? Angry against God, paradoxical as such an attitude must appear and unexpected too from one who had had such wonderful proofs of divine forbearance. In fact, Jonas so far forgets himself as to make His very mercifulness a reproach to God: "Is not this what I said when I was yet in my own country? Therefore, I went before to flee into Tharsis: for I know that Thou art a gracious and merciful God, patient and of much compassion and easy to forgive evil." Have we not here a most amazing exposure of Jonas' true feelings? He knew all along what kind of God we poor mortals have to deal with. From the very outset he suspected that God might very well refrain from carrying out His terrible threat—and Jonas wished Ninive to be punished, nay, utterly destroyed, for its inhabitants were the enemies of God because of their sins and the enemies of his own people. For that reason he sought at first to evade his mission; now that it was accomplished, he had been too successful. He was wroth because once again God was exalting mercy above justice. And surely his own reputation as a true prophet was at stake. Would not everyone turn against him as an imposter who delighted in playing upon the fears of a whole people? Be this as it may, God deigned to reason with the angry man, who now longed for death because, in addition to the fact that his prophecy had not been fulfilled, the plant in whose shadow he had rested had withered away: "Shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left, and many beasts?" (Jonas, iv. *ult.*).

The concluding verse of the story is invaluable. It allows a glimpse of the character of God which is hardly less precious to us than the words that fell from the lips of our Lord in the very moment when His hands and feet were being nailed to the cross: "Father, forgive them, for they know not what they do!" Not merely the repentance of the men and women of Ninive, but the helplessness of little children, nay, even the plight of the dumb beasts, all contributed to move to pity the merciful heart of God.

Thus, Jonas is not only a type of Christ in the sepulchre and of the resurrection of the dead, but he is also, both in his own person and in the mission he was called to fulfill, an everlasting and irrefragable demonstration of the goodness and compassion of God. It is assuredly a grave sin to presume on God's mercy, but it were an even more grievous crime to harbor the least shadow of a doubt that He is "a gracious and merciful God, patient and of much compassion and easy to forgive evil."

Even when He punishes, God is not unmindful of mercy; punishment is often an exercise of divine compassion. St. Augustine affirms categorically that even "quando Dominus permittit et facit ut in tribulatione aliqua simus, etiam tunc misericors est" (*Enarr. in Ps. lxviii, Sermo ii*). His chastisements are punishments, yes, but devices also by which the Divine goodness weans us from sin and compels us to turn to Him who alone can heal and console. If the Ninivites had suffered the fate foretold by Jonas, it might yet have been an act of mercy, for at times God does not spare in time, so that He may spare in eternity. So, the conclusion must be that the tender mercy of God is truly over all His works, for, if He is glorified when His justice receives satisfaction, His greatness is equally, nay, more powerfully shown forth when mercy sets aside the claims of strict justice.*

* The next article of the series will deal with "The Providence of God."

AS WE ARE

By ABBÉ MICHEL

VII. The Annual Bazaar of St. Anselm's

"Yes sirree, Bob, Doc, I had to work fast," the pastor said enthusiastically, as if repeating the antiphon to the psalms of his achievements during the brief absence of his curate.

They were just finishing supper on Sunday night, and it was the first real opportunity the pastor had for telling his curate of the progress that had been made for the annual bazaar. The latest assistant or the newest curate was at the table also. He was a very inoffensive young man who said "Yes, Fawther," in a most disarming manner to almost everything. It was the time, the pastor felt, to tell them a few things and whet their enthusiasm if the show was to go over.

"Gentlemen," he said as they climbed upstairs. "We have simply got to get the show spirit if we are going to put this bazaar across." The pastor took his place at the swivel chair, and motioned the newest curate, who was a little timid about sitting down, to an arm chair on his right. Father John took his place naturally near the Persian rug and lit a cigarette, throwing the match at Alexander playfully. The cat looked up at him, and then stretched out with all fours in the air inviting play. The room was stuffy. Father John put his foot over and Alexander grabbed it. Father Raymond Matson, S.T.L., to give the newest addition his completest identification, looked over and smiled. The pastor opened a drawer in his desk. Alexander stopped playing and walked over expectantly to investigate.

"Doc," Father Zaring began, holding up a little book in his hand, "here's something original. This handsome souvenir represents thirty twenty-five cent shares in a brand new Willys-Knight Sedan for the small sum of \$5.00. We must share our profits with the customers like Henry Ford. Here's the idea. These coupons actually represent \$7.50 in cash shares, but we are going to turn them loose at \$5.00 a block. How do we do it? The Willys-Knight agency is selling us the job less commission, and furnishing the

tickets complete with a picture of the car on them just for the advertising. It pays them and it pays us, so we can give the customers the benefit. Do you follow me? Pretty bondy-looking, eh? Five hundred books just like this," the pastor flipped the coupons with his thumb, "is fifteen thousand shares, which must bring \$2500.00 gross, netting us at least \$1300.00 for giving away the big bus and three thousand shares. Nobody can kick on that, Doc, and the twenty-five cent shares let everybody in on it. All we need is a live sales outfit. My idea is to have the coupons gobbled up by the general public, so that the home folks can shell out for the big show. Actually, this is just a preliminary, but it has the decided advantage of bringing a lot of rank outsiders on the ground for at least the raffle on the last night—which is the St. Patrick's Day—and I just can't imagine a mob like that standing around and chewing gum. We will simply snare them in with the bally-hoo, and then watch them drop the dimes. They ought to be feeling good anyway that night with the lot reeking with corn beef and cabbage and the Hawaiian gang strumming out 'Paddy, Dear.'"

Father Matson excused himself for the evening devotions. As he left the room, Father Zaring continued:

"Doc, I stumbled on that place in Jersey where they make the wheels. I got four beauties at cost. That gives us eight altogether, as we can polish up the old ones. We can shoot the cheap stuff on the two dollar a spin, and the heavier stuff at three for a quarter, bringing us \$5.00 a crack. I am satisfied, Doc, that the lay-out system has it all over paddle peddling."

Father John, drowsy and tired, was listening silently. The radiator near the radio began to crack. Alexander thought it was a mouse and started over to investigate. The pastor stood up and followed him.

"I wonder if there is anything worthwhile on the air tonight," he said as he turned the dial. He was rewarded with a deep sonorous voice from Washington, D. C.: "You have just heard Bishop Thompson of the National Cathedral, Washington, D. C., concluding the divine service and organ recital broadcasting through WRC, NC, WC and GYP. If you will now stand by, ladies and gentlemen of the radio audience, our program will be continued."

Father Zaring snapped off the connection. Just then there was a knock at the door.

"Come in," the pastor called and Father Matson appeared. "Take a seat, Père. How was the crowd? Light? Always is at this time of the year," the pastor said, walking back to his chair. "How about preparing a sermon program for Lent? Special devotions and sermon every Sunday and Wednesday night and Stations of the Cross on Friday. I suppose you have plenty of thrillers on file, Father Matson. Now here's your chance to dust them off and put them on the air."

The newest curate smiled and broke the silence. "Will be glad to, Fawther," he said timidly, "although indeed I can't say I have very many on file, not to say thrillers. I have a little series on the Church, nine in all, covering Marks and Attributes. Would that be all right, Fawther?"

"Sure, Doc, that's fine," Father Zaring answered, and turning to Father John: "Doc, you can fill in on the Sacraments."

Father John nodded his head in agreement and looked at his watch. There was silence. The pastor broke it again.

"How about a little hike, Doc?" he said.

"No, thanks, Père," Father John replied. "Guess I'll turn in for the night. It's pretty cold outside."

The newest curate looked at him. Father John stood up.

"Yes, Doc," the pastor said, "it looks like we're in for a mean cold snap. Masses in the morning are at six and seven. I'll say Mass in the Convent," the pastor continued standing up. Father Matson stood up with him. Alexander meowed and took the longest route to the door. "Guess he wants his milk," the pastor said. "Well, goodnight, Doc. Goodnight, Doc," and he closed the door.

Father Matson was quartered on the second floor in Father Tim's old rooms. They were quite comfortable now and bright-looking. Still, he was visibly tired and lonesome, as he said goodnight to the senior partner at the door. Father John declined to visit with him because he was in ill-humor himself. Still, he felt sorry for the new addition and had a notion to invite him upstairs, but he dismissed it quickly as he remembered the hour and the Office ahead.

"Thanks, Père, why it's nearly ten," he said, "and it's a flat race from *Aperi* to *Sacrosanctæ*. There's nothing like getting a few laps

off in the morning. How about trying the early Mass in the morning—six o'clock. I will say the seven. The Right Reverend might give you the early call, now that he has an extra on the lot. I have been holding it down ever since Father O'Brien passed away. Well, Père, I'll be seeing you. If you need any help, holler fire and the Right Reverend will call the plumber," Father John concluded, making ready to go. He felt for his cigarettes and found one in the pack. "Say, Père, how about borrowing a few cigarettes until morning?"

"Sure," Father Matson said and went back into the room. Father John followed him and lit his cigarette. "Here you are. Don't know if you will care for them, Fawther, I don't use much of them myself, but I like to keep some handy."

Father John took the cigarettes and sat down. . . . "Murad! Haven't smoked them in years, Père. Too much Turkish. I change my brand once a month to mix up the poison. This business of sticking to one kind is a lot of bunk, although right now I'd walk a mile for a Camel. You'll like this place all right when you get used to it," Father John went on, puffing away at the cigarette. "What do you think of the Right Reverend's cat, Alexander? Some name! Just coming back now from his saucer of milk full as a tick—can you beat it? I wouldn't care to have an animal like that around my room. Cats are treacherous kinds of brutes anyway." Father Matson smiled. They heard the pastor close his door. "He is certainly a wizard in fairs and fêtes and that stuff," Father John continued. "If the show runs according to specifications, it should be a knock-out. He was not at his best tonight, Père. Wait until you hear him. All I am crazy for is to see him in action. If he can work this crowd—they are pretty dumb, Père—into a big show, he ought to be crowned King of the Bowery. Guess we will have to kick in and give him a hand. The time is pretty short. He has just raw recruits to work with. It all depends on us and the hired professionals. He has a strong man act and Hawaiian jazz band, a couple of fortune-tellers and a weight guesser to work under contract. All old stagers who know their stuff. I offered to take the weighing game for them. It's easy. I watched that guy down in Luna Park do it, but he wants us on the lot to bait the dimes and keep an eye on the gypers. Did you notice the stack of cigar boxes

in his room? . . . No, sir, a heavy cigar would kill him. He takes no chances. He collects from each booth every hour and the cigar boxes are the ideal thing to bank the change and keep it separate. He has put old timers in the main booth on a salary. But even with voluntary service, Père, and the best of intentions, the dimes have a funny way of getting into the wrong pocket. It's hard to believe it, but it is a fact, and the Right Reverend is not interested in beliefs but in facts. I will say this much for him, Père—he has got the goods." Father John looked at his watch. "My," he said, "it's eleven o'clock. It's getting colder, too, but that's no excuse for slipping the Office. Barring *Præces* and mean Com-memorations, I ought to make it in forty minutes. Thanks for the cigarettes. See you in the morning. Don't forget six o'clock. Father O'Brien got the people into that Mass and a few of the old ones still hang on to it, praying like crickets. You never heard such a racket. So long, Père."

Father Matson closed the door as the senior curate bounced upstairs. There was still a light in the pastor's room. The hallway was very silent. Father John slammed his door and switched on the lights. The room was like a barn.

"Gosh, it's cold," he said to himself as he pulled down the blinds. There was a great silence outside, that was only emphasized by the clear-cut noises on the street and afar off. Father John did not hear them. He was thinking of the thrilling sound of sharp skates on sure strong ice—Lake Placid true as a steel drum with a thousand feet striking out the symphony of the stars to an echoing night. He enjoyed skating in a blaze of light on a windless night of black frost. He loved the vigor of coursing blood; he even liked the quick turn and the sudden lurch and the helpless flop which many times left him steaming on the ice. The cold room made him think of it. Shivering, he put on his heavy bathrobe and began his Office. As he finished, the young priest's eyes were tired and he was cold. He hustled to bed, quickly anticipating the warmth of the blankets, and plunged under them with a wheeze. As the sheets were colder than his body, he cramped himself up and said his prayers, formally resolving to say his Office during the day and deciding definitely to obtain his natural rights in Tim's quarters as soon as possible. "Why should I suffer up here for that youngster? He can stand it.

Besides, this is a palace now compared to what it used to be. I'm tired climbing up here. The hot water is cold before it gets up. Yes, sir, I will fight for my rights."

"Father Spurter, oh, Father Spurter." There was a vigorous rapping at the door. The young priest, however, just heard it. He opened his eyes.

"Good Lord," he murmured, "I fell asleep with the lights on and he is calling me for Mass . . ."

"Father Spurter, oh, Doc," the pastor called again.

The young priest looked at his watch. It was a quarter to one. Another rap. "Yes, Père." He was wide awake. Distinctly he heard him.

"A sick call from the Cloister Apartments. Somebody dying. Apartment Four. Please take it and hurry up," Father Zaring said.

Father John jumped out of bed and dressed hurriedly. He was shivering and trying to think, but he could not. Mechanically he took the pyx and his stock, stole and Ritual from the top drawer of the desk and put them in his top-coat pocket. In the Sacristy he wondered if he should bring Communion at all, remembering that Apartment Four was Madame Sivinski. "Maybe she's unconscious; maybe it's a plot. Suppose I find a rough-house or a murderer," he thought as he walked out into the starry night, with the pyx around his neck.

He walked briskly down the street, breathing quickly and feeling the cold steel chill of the concrete sidewalks through his shoes. The streets were quiet but for the occasional swish of a taxi or a newspaper van. There were a few stray men walking quickly in the opposite direction. In the dim light of the vestibule of the Cloister he read the sign, "Apartment Four, Madame Sivinski." He pushed the bell button and waited with his hand on the cold brass knob of the heavy glass door for the click-clack of the lock. He rang a second time, keeping his hand on the knob. The lock clacked hurriedly and the door opened silently to his firm pressure. Half way up the stairs he heard it close tight after him. There was a light in Apartment Four, but the door was shut. He looked for the bell and listened. Distinctly he heard talking and clear above it a woman saying: "My God, Helen, I must have a priest. I'm dying, Helen, I'm dying."

Father John rang the bell. Madame Sivinski opened the door. "Sorry to bring you out at this time of the night, Father. This is the girl friend, Marie Kessler. She got an awful spell of hysterics and vomiting, and nothing would do her but the priest. I can't keep her in bed."

The young woman looked up helplessly from the davenport where she half reclined and half sat in bedroom attire, save for a flaming negligee. She looked dishevelled and pasty. Evidences of alcohol or some such stupefying drug looked out from her half-closed eyes and enlarged pupils. She smiled faintly in a sickly way and said: "Father." As the young priest saw no evidences of drinking in the room, he did not know what to think. He sat down on the davenport near her. Madame Sivinski went into the adjoining room. In a few minutes Father John understood that his priestly administrations were neither desired nor needed.

"I don't want to go to Confession, Father," the young woman finally said. "I'm sick. I'm dying. I just want to talk. . . . The stuff is all right, Father, but too much of it, you know, Father, please."

The young priest stood up gravely admonishing the young woman to go to bed. "You'll be all right in the morning." At the door he rebuked Madam Sivinski quietly. "What's the idea of getting a priest out of bed for a thing like this?" he complained.

"I'm sorry, Father," she said. "I was afraid the child was going crazy."

The young priest looked at her and put his hat on. "Good morning," he said, making for the stairs.

"Goodbye," she said and closed the door.

Next morning Father John did not relish the idea of crawling out at seven o'clock to say Mass in a chilled church. The night call robbed him of three hours' sleep, but just the same he obeyed the shrill clatter of the alarm like a tired soldier answering the reveille. After breakfast he hoped to slip away and catch up on lost sleep. The pastor changed that with an urgent request for help in some details of the Bazaar, with the result that the young priest spent the afternoon not under the blankets but with the woolen merchants of Lower Broadway bargaining for the delivery of one hundred

blankets to St. Anselm's at wholesale price or better. Thus between the Bazaar and Lent Father John had very little time on his hands either for relaxation or dissatisfaction.

"Well, we are all set, Doc," the pastor said, sitting down to supper with his curates on the evening of the opening night. The lingering sun tinged the deeply shadowed room with a strange brightness which mocked the sickly yellow bulbs in the great chandelier. The three priests looked tired and tense. They ate rapidly like actors mentally rehearsing their parts before the first curtain.

"How about the band?" Father John said at last.

"Why, Doc, they're due on the lot at seven o'clock for the opening march," the pastor answered looking at his watch. "It's 6:15 now, and while we are at it, Doc, don't forget that for the next three nights you are grand marshal of the show, financier extraordinary and ring master de luxe. Keep an eye out for gyppers and pick-pockets, amateur and professional. I will be there with my innocent-looking cigar boxes to divert the nickels to the right side of the counter. Doc," the pastor now turned to Father Matson, "you hang around the lot as sleuth incorruptible and Hairbreadth Harry, if you follow me. And right now, while I think of it, here's ten dollars decoy money. A decoy is just as necessary in the show game as in duck hunting. Keep up with the slack stands and watch the mob follow you. Now those are final orders," the pastor said folding his napkin.

Father Matson noticed that the pastor spoke very earnestly in an imperative undertone to his first assistant as he followed them upstairs. There were some matters apparently in the running of the Bazaar which might not be understood even by a very new curate. The three priests went direct to their rooms to don street clothes and make themselves presentable for public inspection.

At half-past seven Father John appeared as prim and polished as a waiter. The people were coming from all sides. The colored lights strung across the street flicked and faded in the medley of American flags blowing hither and thither in the cold March wind. There was a great sign across the front of the hall: "Welcome, St. Anselm's Annual Bazaar. Admission Free." Then off went the band—five turbulent stummers with white shirts and red sashes

and vacant faces, beating and blowing strange concoctions of noises from a porch on the right of the entrance. The strong man with his leopard skin and great thighs stood like a statue further in, yelling mechanically: "Get your change here—a dollar for a dime." Tom Malone, by profession an inspector of sanitation but by nature a show man, was making the change. Father John made his way through the overheated hall past the glittering stalls. The women behind them stared in the light and smiled. "Hello, Father," and before he could decide which way to move, he was surrounded by laughing lasses armed with trays displaying tempting prizes.

"Aw, Father, take a chance on the cake. One for me, too, Father, a gold rosary—three for a quarter. Thank you, Father."

"Hello, Father Spurter, a diamond ring, fifty cents. Put you down for two. . . ."

Looking vacantly around, the young priest saw his partner hiding in the shadow of a momentous lady near a booth at the end of the row. The extreme rear of the hall, ordinarily a stage, was functioning merrily as a restaurant. The Sodality girls serving the patrons in their white aprons and green sashes, with gold hair bands, all dressed alike, were striking and attractive. The tables were well filled. Later on they would be moved to the sides for dancing space. The air was pungent with the odor of clam chowder.

"A good idea to have the eating establishment in the rear end. You get them coming and going," the young priest thought.

People were leaving the tables, coming down the steps picking their teeth. More people were coming in from the front, as the band screamed "Yes, sir, that's my Baby." Father Zaring arrived on the scene. The band stopped, and the girls began to move the tables.

"Say, Doc, there's a mob coming in. Keep your eyes open," the pastor said and kept on walking, with a cigar box under each arm. The band boys passed by. Up on the stage they went and smiled at the girls.

"Get your change here. A dollar for a dime . . . Please take a chance on the cake. Yes, sir, three for a quarter . . . Let's go. Put your dimes down . . . Odd numbers are lucky . . . A beautiful box of candy for a dime. All right, who's taking the lucky last? Come on, Bill. Here we go . . . Whizz whee . . . Stop ten, seventeen . . . Yes, madam,

you're the lucky lady. All right, boys, let's ride again. Ladies and gentlemen, we're giving candy away here. Two down—any more after three? Three down—any more for four? We're giving it away . . . Last call on the beautiful bedspread . . . Win something nice for your wife . . . What could be prettier? Twenty-five cents a chance. Pretty slick. You can imagine yourself putting the pup to sleep on this. Gosh, man, just three more left. Sold! Yes, we have no bananas. Stop, stop, stop! Oh, forty-seven. Well, can you imagine that? An old bachelor! Look at him folding it up, the old skinflint . . . How do you do, Mr. Mitchell? You certainly are lucky . . . Here you are, the chance of a lifetime . . . Take a chance on the cake. Aw, come on."

Ten o'clock. They are still dancing, whirling, tossing, sweating in the clam chowder air. Father Zaring is back again.

"Solid comfort, boys. Yes, girls, all wool. You can't buy them on Fourteenth Street under \$10.00. What do you want to bet? Just cost you fifty cents here. Turn the wheel, turn the wheel for blanket street. Here you are, sir. Folks, it cost him fifty cents . . . Hang around and get in the furnishing business. Gosh, what do you want for fifty cents—a suite of furniture? Look at it, ladies and gentlemen. It's a genuine article. Here's a better one."

"Please take a chance on the diamond ring. Get your change here. A dollar for a dime. If I don't guess your weight within three pounds, I'll weigh you free. One hundred twenty-five, I'll say. Yes, lady, just sit down here. Don't be shy. One hundred twenty-seven. Don't be shy, ladies. Fool me, and it's free."

Up on the stage the dancers still swing and squirm to the barbaric bray of the band. Father Zaring, smiling, passes from booth to booth taking the cash.

"An hour to go, Doc," he whispers nervously to Father John, and moves off to the hall with three cigar boxes under his arm. In five minutes he is back again.

"Order, please. Order, please, just a moment . . . Ladies and gentlemen, before the final selection tonight I have great pleasure in announcing that tomorrow night at eleven o'clock we will hold a Charleston contest with boys and girls between the ages of sixteen and sixty. We have two beautiful prizes for the winners,

namely, a silk kimona for the lady and a bathrobe for the gentleman. The judges will be Mrs. O'Toole and Mr. Driscoll."

"Hurray, hurray, come to the bread and soup, boys—come to the bread and soup."

"I also wish to announce that the beautiful Atwater-Kent Six-Tube Radio will be raffled off after the next dance. There are just twenty-five chances left at two bits each. Don't all speak together. He's taking the whole raft. Take the book for six dollars. Sold, by gosh, sold. Thank you, Mrs. Gunter."

"Yes, sir, that's my baby. Yes, sir Come on, take a blanket home with you—genuine wool, can't be beat. Just a measly fifty cents. Get your tickets here."

Father John looked at his watch as he left the hall. It was nearly midnight. Out in the street a cold sharp wind burned his ears. He crossed hurriedly to the rectory. A sickly light burned in the hall. He galloped upstairs and noticed a light in Father Matson's room.

"Are you there, Père?" he called.

"Yes, Fawther, come on in," Father Matson answered and opened the door, dressed in a bathrobe, with a Breviary in his hand.

"Sorry to disturb you, Père," Father John said. "You must have made a quick getaway. Well, I guess I'll hustle along. Thank God, I got through with that this morning. Otherwise I would have to assume missionary privileges or chew aspirin. Some show, Père, wasn't it?"

"You bet, Fawther, do you want a match?"

"I've got one, Père," Father John said, lighting his cigarette. "Goodnight, Père; you're taking the six o'clock mass in the morning? It ought to be cut out in the winter time, but what are you going to do? It's cruelty to have to leave the hay these mornings. My gosh, here he comes with his cigar boxes. A great thing for a hold-up. Goodnight, Père, see you in the morning."

Father John lost no time in getting into bed. He was tired and chilled. He tumbled in bathrobe and all, turned out the bed light and covered up his head. Next morning he awoke with a dull headache, so he decided to give himself and his stomach the rest cure. He came down to lunch a little weak and groggy. Father Zaring

was already there alert and fresh-looking, likewise Father Matson, quite serene.

"Under the weather, Doc?" the pastor said as Father John sat down.

"Oh, not much. Just a slab of a cold and my old friend, the headache. Guess the old stomach is out of gear again."

The pastor smiled and so did Father Matson.

"Well, Doc," Father Zaring went on enthusiastically, "we had a bully night. Looks like now we'll go over the top with ten thousand dollars. Two thousand from the booths alone last night. We ought to hit twenty-three tonight. . . . By the way, the blanket booth showed up good last night. Looks like they're square shooters."

Thus, the bazaar was the conversation for lunch and after it, and for supper, too. Father Zaring never seemed to tire, but Father John was weary. He stayed with them just the same. The second night he was on the job. The net result more than realized the expectations of the pastor. The crowd was good and they spent freely. The Charleston contest went big and drew in a lot of rank outsiders, who could not get away without dropping something. Father John was very tired of it all, and on getting home the second night he thought seriously of going to bed and staying there until the show was over. The nervous strain of the racket was telling on him and impairing his digestion and his temper. But a good night's rest recharged his nerves and changed his attitude. So the third night, the big night, he was in the midst of the racket as usual. As the pastor anticipated, the final night and the raffling of the car brought out a regular mob, most of them complete strangers to the parish. Father Zaring was on his toes from seven to twelve. Smilingly he moved from booth to booth, encouraging the workers, advising them, checking up on the receipts every hour. It was a joy to watch him. An efficiency expert could not improve upon his method. At 11:30 the music stopped and the dancing. The stage was cleared and the strong man in the leopard skin brought the mob to order.

Then Father Zaring magically appeared. He was dressed immaculately and perfectly at ease. He smiled at the people and held up a small correspondence card in his hand as if to read it. The crowd became anxious and interested. The pastor sensed it and

smiled at them again. He looked at the card again and then in a very positive, shrill tone, he spoke:

"Ladies and gentlemen. As you know, tonight, in fact now, we are going to give away a brand new Willys-Knight Sedan to somebody who was lucky enough to invest twenty-five cents in the winning number. Now, before we proceed with the drawing, I wish to thank every single individual who in the smallest way contributed to the success of the bazaar. We thank the members of the band for the splendid music which they have given. We thank very warmly all the ladies and gentlemen, the ladies particularly and the girls, too, who have given themselves, their time and money and better still their cheerfulness in making this event a land-mark in the parish. Words cannot express my gratitude to you, but I shall try to show it feebly from time to time in the duties of my daily administrations among you. Speaking for our parish, therefore, and for our beloved priests, Father Spurter and Father Matson, I thank you from the bottom of my heart. And now, ladies and gentlemen, you will pick the youngest child in the assembly—the younger the better—to draw the numbers. In this little churn we have placed the duplicate numbers of the coupons which somebody possibly in this crowd now possesses. We have only five books left unsold and all of these will be discarded unless we can dispose of them right now. Who is going to make a bid on these five books of tickets? . . . Five dollars is bid on twenty-five dollars worth of tickets . . . Six is bid . . . Seven . . . Ten is bid. Twelve fifty is bid. Twelve fifty for five books of tickets. Twelve fifty. Is there nothing higher? Who'll say fifteen—fifteen? Fifteen is bid. Thank you, Mr. Donohue. Fifteen is bid . . . Bid, fifteen . . . Fifteen. Fifteen once, fifteen twice, we knock them down at fifteen." Father Zaring tore off the coupons and put the duplicates in the churn. "Let's go, Tom. Where's the baby? Fine, fine. The child shall lead them. . . . Now, ladies and gentlemen, in order to give chance fair play, we will have this child draw from this barrel twelve numbers and the number on the twelfth draw shall be declared the winner of the Willys-Knight Sedan. There are just twelve letters in the word, Willys-Knight. So let's see who shall hit the number on the T."

Tom Malone turns the little churn. The crowd is hushed in

expectation. The thrill of the gamble quickens the pulse of five hundred anxious holders. One almost hears the swish of papers above the grind of the revolving churn. It stops. "One turn more," Father Zaring shouts and Tom spins it again. In quick succession the numbers were mixed and drawn. Each strained face showed the heart of the gambler, hoping to the last. At the final tumble of the barrel everybody was nervous, some plainly and openly and others secretly fighting it. At the last draw Father Zaring took the small stub in hand and held it as if straining to read it. Judge Delany and Dr. Hogan came up behind him and smiled. The pastor showed them the number. Not a word was said. The minutes seemed like hours. All three smiled again. The people coughed and smiled back at them. Father Zaring held the stub up again, and in a high voice crushed the hopes of many a heart and made one little man the embarrassed owner of an undreamed-of luxury. "The winning number is eight hundred eight-eight—eight eight-eight," the pastor shouted, "and the lucky purchaser is Patrick Ryan, 888 Fifty-first Street, New York City."

"My Lord, Paddy Ryan," the people screamed.

"Can you beat it?" Father John said and went home to bed.

(To be continued)

LAW OF THE CODE ON BENEFICES

By STANISLAUS WOYWOD, O.F.M., LL.B.

ADMISSION OF CANDIDATE PRESENTED BY A PATRON FOR A VACANT BENEFICE

The presentation must be made to the local Ordinary, who has the right to judge whether the person presented is qualified. The Ordinary must, in accordance with the precept of Canon 149, make careful investigation and get the necessary information, even secretly if necessary, to form his judgment about the qualifications of the man presented. The Ordinary is not bound to make known to the patron the reasons why he cannot admit the person presented (Canon 1464).

Ecclesiastical offices and benefices may be conferred only on clerics whose life and character are blameless, and who possess the knowledge, prudence and tact to occupy the position to the honor of the Church and the good of the souls entrusted to them. Besides these general requirements, there may be others demanded by the special laws of a diocese, ecclesiastical province, etc., and by the particular regulations affecting individual benefices. The local Ordinary is to inquire concerning all requisites in the candidate presented to him by a patron for a vacant benefice. If the Ordinary after careful investigation decides that the cleric presented cannot be admitted to the benefice, he shall promptly inform the patron of his decision. The law of the Church does not place the Ordinary under any obligation to make known to the patron the reason why he rejects the person presented, neither does the law grant to the patron the right of appeal from this first decision of the Ordinary. It is undoubtedly a serious obligation of conscience on the part of the Ordinary not to refuse arbitrarily or for insufficient reasons the candidate presented by the patron, for the right which Canon Law gives to a patron would be made nugatory if the Ordinary were permitted to reject at pleasure anyone whom the patron presents.

REFUSAL OF CANDIDATE PRESENTED. SIMONY COMMITTED IN THE PRESENTATION

If the cleric presented was rejected by the Ordinary for lack of the necessary qualifications, the patron has the privilege, within the

time specified by Canon 1457, to present another candidate; if the time has elapsed through neglect of the patron, he loses his right of presentation for that instance. If, after the rejection of the first candidate presented, the patron presents another and he also is rejected for lack of the required qualifications, the church or benefice may for that instance be filled by the free choice of the Ordinary, unless the patron or the person presented appeals from the decision of the Ordinary to the Holy See within ten days after the notification of the rejection has come to the patron from the Ordinary. Pending the recourse to the Holy See, the conferring of the benefice shall be suspended until the controversy is settled, and in the meantime the Ordinary shall, if necessary, appoint an administrator to the vacant church or benefice.

If the presentation is vitiated by simony, it is automatically void by law, and so is the appointment to the church or benefice, if it perhaps has taken place (Canon 1465).

Canon 1457 allows four months within which the patron may present candidates, after notice of the vacancy has been given by the Ordinary. Supposing that the patron presents a cleric in the third month, and the investigations of the Ordinary take up the rest of the period of four months, so that when the patron is notified of the rejection of his candidate, the time for presentation has elapsed, has the patron lost his right for that instance? No, the time which the Ordinary consumes in the investigation concerning the qualifications of the candidate do not count in the four months' time granted to the patron, for otherwise he would in reality not have four months to make a choice. If he, however, without necessity waited till the end of the period prescribed to present a candidate and the latter is rejected by the Ordinary, the patron forfeits for that instance the right of presentation.

After the rejection of his first candidate by the Ordinary, the patron may present a second one, and, if the Ordinary judges also that one disqualified, the right of presentation for this instance is lost, though the four months may not yet have elapsed. The law, however, gives the patron the right to have recourse to the Holy See (*i.e.*, to the Sacred Congregation of the Council), provided he takes that step within ten days from the notification to him from the Ordinary informing him of the rejection of his candidate. The

candidate has the same privilege of recourse. It seems that the Code of Canon Law does not give the patron or the first candidate presented the right of recourse to the Holy See for rejection by the Ordinary. In the former law the candidate first presented had the right of recourse to the Holy See. If after his recourse the patron presented another candidate whom the Ordinary accepted and put in possession of the benefice, the first candidate whom the Holy See judged qualified was entitled to another benefice, and the Ordinary was obliged to give him a benefice (cfr. *Decretales Gregorii IX*, cap. 29, lib. III, tit. 38).

Simony committed in the presentation (e.g., the gift or promise of a sum of money to the patron provided that he would present a certain cleric to the benefice) makes the presentation null and void, and also the appointment to the benefice by the Ordinary. Even if the candidate did not himself make the offer, and even if he did not know that a third party made the offer to the patron in his favor, the presentation and appointment are invalid. The only exception to this stringent rule is the case in which simony was deliberately committed by a third party with a view to frustrate a man's chance to obtain the benefice, or where simony was committed by a third party in spite of the protest of the prospective candidate. A benefice obtained through simony is so absolutely invalid that it does not even need a declaration of the crime on the part of the Ordinary, but the illegal possessor must vacate the benefice of his own accord, and he must make restitution of all the income of the benefice which he has appropriated during the occupancy. If a third party without the knowledge of the candidate committed simony, the good faith in which he accepted the appointment does not avail him, except that the Ordinary may allow him to keep all or part of the income received in good faith; however, he must give up the benefice. Three years' possession of a benefice in good faith ordinarily suffices to obtain title to the benefice (cfr. Canon 1446), but it does not suffice where simony occurred in the presentation (cfr. Canon 729).

RIGHTS OF THE CLERIC PRESENTED AND JUDGED QUALIFIED

If a cleric has been legitimately presented and judged qualified, he acquires after his acceptance of the presentation the right to the canonical institution. The right to grant the canonical institution

is proper to the local Ordinary; the vicar-general can give it by special mandate only. If several men were presented and all were judged qualified by the Ordinary, he may choose from among them the one whom before God he believes to be best qualified (Canon 1466).

The canonical institution of a cleric presented for a benefice means the same as canonical appointment, without which there can be no valid taking possession of an ecclesiastical benefice or office (cfr. Canon 1437). Pope Alexander III called it an evil custom that clerics should receive benefices without the consent of the bishop of the diocese or of his officials (*Decretales Gregorii IX*, cap. 3, lib. III, tit. 7). The Council of Trent declared that, when a patron has the right to present a man for an ecclesiastical benefice, the appointment to it is reserved exclusively to the bishop (Session XIV, *de Reform.*, cap. 12). If by special privilege the appointment to certain benefices is granted to ecclesiastics inferior to the bishop, the bishop shall nevertheless have the right to decide whether the candidates are qualified; without the bishop's approval, the appointment made by inferior authorities is null and void (Council of Trent, Sess. XXI, *de Reform.*, cap. 7).

If the patron presented only one candidate, and this one was pronounced qualified by the bishop, he has the exclusive right to the appointment. The patron may, however, present several clerics either at one time or at various times within the four months; all of these are considered presented at the same time, so that no one person has a priority of right. If, however, one only was at first presented and the bishop declared him qualified and he accepted the presentation, the benefice practically belongs to him, since the Ordinary is commanded by law to give him the appointment.

PERIOD OF TIME IN WHICH APPOINTMENT IS TO BE MADE

The canonical appointment of a man presented for any benefice, even one to which no care of souls is attached, must be made within two months from the date of the presentation, if no just impediment excuses a longer delay (Canon 1467).

If the man presented renounces his claim before the canonical appointment, or if he dies, the patron has again the right to present another (Canon 1468).

With every ecclesiastical benefice there is connected some spiritual duty or office (in accordance with the axiom, "beneficium propter officium"), and therefore the Church does not countenance a long delay in appointment to benefices because of the danger of neglecting the spiritual offices or duties, especially when there is question of parishes. What the Code in Canon 1467 prescribes concerning the appointment to every kind of benefices, was prescribed by Pope Pius V (Constitution, "In Conferendis," March 18, 1567) for the appointment of men presented by patrons for vacant parishes. As to other benefices, the former Canon Law had no time limit within which the candidates presented by patrons had to be appointed.

Though Canon 1457 prescribes that the patron must present one candidate—or, if he wishes, several candidates—within four months, and denies him the right to intervene in the appointment after the lapse of that time, it may happen that, after the four months have passed, the candidate presented renounces his right to the benefice, or death overtakes him. Canon 1468 provides for these emergencies and permits the patron again to present a candidate as though a new vacancy had occurred.

OBLIGATIONS OF PATRONS

The obligations or burdens of patrons are as follows:

(1) to advise the local Ordinary when they see that the goods of the church or benefice are squandered, but they may not interfere in the administration of these goods;

(2) to rebuild the church if it collapses, or to make the repairs which the Ordinary judges necessary, if they hold the right of patronage for reason of having built the church, unless the burden of rebuilding or repairing the church rests on others, according to the rules of Canon 1186;

(3) if the patron derives the right of patronage from the endowment of a church or benefice, it is his obligation to supply the revenue in case the income fails to such an extent that divine worship cannot be carried on in that church with proper respect, or the benefice cannot be conferred for lack of income assuring becoming maintenance of the beneficiary.

If the church has collapsed or stands in need of necessary repairs, or if the revenue of the benefice fails, as stated in nn. 2 and 3 of this Canon, the right of patronage cannot be exercised while these condi-

tions prevail. If the patron, within the time to be specified by the Ordinary under penalty of forfeiting forever the right of patronage, has rebuilt or repaired the church, or increased the revenue, the patronage revives; if this has not been done by the patron within the specified time, the right of patronage ceases automatically without the need of any further declaration (Canon 1469).

As to the first duty of the patron (to inform the Ordinary when the goods of the church or benefice over which he holds the right of patronage are unlawfully disposed of either by the beneficiary or by others), the law approves of a natural and reasonable interest of the patron in the welfare of the church or benefice of his patronage. The Code, however, adds that this general interest does not give the patron a right to meddle in the administration of the goods of the church or benefice; all he is entitled to do, if he can prove that the goods and property are improperly handled, is to give that information to the Ordinary, and let the latter take measures as he sees fit. The Council of Trent strictly forbade patrons to interfere with the freedom of administration of the goods of benefices by the beneficiaries, or to make themselves supervisors of the priest's work in the administration of the Sacraments and the care for the church and its goods. If they have any right at all in reference to the administration of the goods, it must come from the charter of the benefice; otherwise, they have no right at all to intervene (Session XXV, *de Reform.*, cap. 9; Session XXI, *de Reform.*, cap. 7).

The patron has not only privileges, but also burdens. The patron who (or whose ancestors) built a church or chapel, reserving to himself the right of patronage, has the obligation to keep the sacred place in a respectable condition; otherwise, the Ordinary should set a time within which the church is to be put into proper condition for divine worship under penalty of forfeiting forever the right of patronage. The same is to be said concerning the patronage derived from the endowment of a benefice. If the revenue becomes insufficient for the proper maintenance of the beneficiary, either because through change of economical conditions the former income does not suffice today to support the beneficiary, or because of loss or depreciation of the capital invested, or for any other reason, the patron is required by Canon Law to supply the deficiency if he desires to retain the right of patronage.

CESSATION OF THE RIGHT OF PATRONAGE

Besides the cessation of the right of patronage mentioned in Canon 1469, the right of patronage ceases:

- (1) if the patron has renounced his right. The renunciation may be done either by renouncing the entire right or part of it; the renunciation of one patron, however, can never affect the rights of other patrons, if there are several in the same church or benefice;
- (2) if the Holy See has recalled the right of patronage, or has permanently suppressed either the church itself or the benefice;
- (3) if a legitimate prescription against the right of patronage has been established;
- (4) if the property or object to which the right of patronage adheres has perished, or if the family, relatives, or line, to which the patronage is reserved by the charter of the foundation, has become extinct. In the latter case, the patronage does not become an hereditary patronage, nor can the Ordinary validly permit the donation of the right of patronage to another;
- (5) if, with the consent of the patron, the church or benefice is united to another of free appointment, or if, with the patron's consent, the church passes into the hands of a corporate body having the right of election, or into the hands of Regulars;
- (6) if the patron has attempted to transfer the right of patronage to another by simoniacal agreement; if the patron falls into apostasy, heresy, or schism; if he has unjustly usurped, and retains, the goods and rights of the church or benefice; if he has, either in person or through another, killed or mutilated the rector or another cleric assigned to the service of the church of his patronage or the cleric in possession of the benefice of his patronage. Through the commission of these crimes the guilty patron alone loses the right of patronage, with the exception of the last-named crime (killing or mutilating), by which also his heirs forfeit the right. In order that the patron be actually considered in law to have lost the right of patronage through the aforesaid crimes, it is necessary and suffices that the competent ecclesiastical authority should issue a sentence declaring that the patron has been guilty of one of these crimes. Patrons who have incurred a censure or infamy of law, are, after a declaratory or condemnatory sentence, suspended from

the exercise of the right of patronage for the time that they are under such censure or infamy of law (Canon 1470).

The first reason for cessation of right of patronage is renunciation. Canon 1450 abolishes the right of patronage for the future, but already existing rights are not abolished by the Code, and they will continue to exist for future times by lawful transmission of the right of patronage to heirs, descendants, etc. The Church desires to abolish the right of patronage altogether, as is evident from Canon 1451 in which she admonishes the local Ordinaries to endeavor to induce patrons to give up voluntarily their right of patronage, or at least the right of presenting candidates to patronage benefices. It is evident that, if there are several patrons over the same benefice, the renunciation of the right of patronage by one does not take away the right of the others.

The second cause for cessation of the right of patronage is the intervention of the Apostolic See. The patronage is called a *right*, but in reference to the Supreme Authority of the Church it is a privilege, not a right. Once that privilege is acquired, it gives the possessor of it certain rights which cannot be interfered with or taken away by ecclesiastical authorities inferior to the Supreme Head of the Church. What the Supreme Pontiff has liberally granted, he can recall when he sees fit, but it is usually not done without a serious reason because of the recognized principle in Canon Law: *Beneficium principis decet manere*. Indirectly, the Holy See may destroy the right of patronage over some church or benefice by suppressing the church benefice permanently.

Prescription against the right of patronage, by which that right ceases to exist, is recognized in Canon Law. The ecclesiastical superior who has the right to give the canonical appointment to the cleric presented by the patron, is the one who can by prescription, as outlined in Canons 1508-1512, bring about the cessation of the right of the patron. Since the principal right of a patron, the presentation of a candidate for the patronage benefice, may occur once only in the lifetime of a patron, it is difficult to tell how the time limit in prescription generally against the goods and rights of others should be computed in prescription against the right of patronage. Since no special rules are here given, the ordinary period of thirty years must be applied against the right of patronage. For example, if a patron remains a heretic, etc., or is excommunicated for thirty

years—or if, because of lack of funds (which the patron cannot supply) the benefice remains vacant for thirty years—the right of patronage is lost.

Destruction of the thing to which the right of patronage adheres, and extinction of the family or class of people to which the transmission of a particular patronage may be restricted by the charter of its foundation, are also reasons for the cessation of the right of patronage. If by the charter of the foundation of a benefice the succession to the right of patronage is made dependent on the possession of a certain property and that property perishes, the right of patronage disappears with it. Again, if the charter of the foundation of a benefice limits the succession to the right of patronage to a certain family, a certain branch, etc., and that class of person dies out, the patronage ceases simultaneously.

Consent of the patron to unite the benefice over which he has the right of patronage with a benefice of free appointment, includes the sacrifice of the right of patronage. Likewise, if the patron consents that the church over whose rectorship he has the right of patronage be united to an ecclesiastical body (*e.g.*, a Collegiate Chapter, monastery of regulars) which has the right to elect a vicar to take charge of the church, the sacrifice of the right of patronage is included in the consent to have the church pass into the hands of such a body.

The following crimes involve the loss of the right of patronage for the guilty patron (but not for his heirs): simony, apostasy, heresy, schism and usurpation of the goods and rights of the patronage church or benefice. A sentence or declaration of censure or infamy of law automatically suspends the right of patronage pending the absolution of the patron from his guilt. The only crime which involves the perpetual loss of the right of patronage (for both patron and his heirs) is the killing or mutilation of the rector or other cleric of the patronage church or of the holder of the benefice.

CONCESSION OF RIGHT OF PRESENTATION BY THE HOLY SEE

If the Holy See concedes to somebody, either by Concordat or in any other way, the right to present a cleric for a vacant church or benefice, the right of patronage does not arise from this concession, and the privilege of presentation must be strictly interpreted according to the wording of the indult (Canon 1471).

THE PASTOR AND THE SCHOOL

By PAUL E. CAMPBELL, M.A., Litt.D., LL.D.

The pastor is the soul of the school. Upon the zeal of the shepherds of Christ's flock the structure is built. The Plenary Councils of Baltimore give the priest a foremost place among the agencies calculated to make the school effective. Without the self-sacrifice of the pioneering pastors and their successors in the great work of Catholic education, the system, as we have it today, would be impossible.

Councils legislated. Bishops evolved plans and enunciated principles for the guidance of pastors. Religious communities dedicated themselves to the work of education. Our Catholic people gave without stint to develop the spiritual as well as the temporal interests of their children. But the man who bore the burden of the day and the heats is the priest of God, the pastor canonically entrusted with the *cura animarum*.

The sanctification of souls is his great work. The religious school is essential to the accomplishment of this task. The pastor is reassured by the word and the command of his superiors, but he needs no argument to convince him of their wisdom. He has seen the dire results of education without God. He is prepared to make any sacrifice to deliver the flock entrusted to him from soul-withering influences. The school knits a parish into a unit that is easily organized and controlled for any purpose that may serve the spiritual welfare. But the pastor is not prompted by such a motive alone—which is sometimes thought to be a merely human motive. He strives to build and maintain a school, because he looks upon it as a necessary agency to preserve the faith of the rising generation.

The pastor must begin the school. It cannot continue without him. In our fortunate day, when our parish schools have multiplied beyond the dreams of the pioneers in this work, the coöperation of all Catholics and their devotion to the cause is taken for granted. But it was not always thus. The first step of the pioneer priest was to convince his people of the necessity of the Catholic school in a land where opportunity for at least elementary education is afforded to all citizens from the coffers of the State. "Argue,

obsecra, increpa," became a guiding principle. They preached religious education in season and out of season. The pastor of souls was willing to make any personal sacrifice, but his efforts would be vain without the sacrifice and the devotion of his people to the cause. They must be won to the high resolve of founding schools that would at the same time train the mind and implant in the soul the saving truths of religion. The Catholic school system, which is today the pride of the Church in the United States, is witness to their zeal in preaching the gospel of Catholic education.

To erect the building is only a beginning of the work. Amid the worry and anxiety of meeting obligations and of providing funds for equipment and maintenance, can we wonder that a pastor of apostolic spirit sometimes bemoans^s the passing of that school-less day when current expenses were met by current receipts? Nor is the defraying of the building debt and of the necessary expenses much more than a beginning. When the school is in operation, the pastor must become the very spirit of it. He has won his people to the support of the great work. Now it must be his care to see that that work is done in such a way as to maintain and conserve their allegiance. He must choose a competent faculty and above all a principal capable of conducting his school, for, although the pastor is and rightly remains the head of the school, the actual administration must be placed in the hands of the principal.

There is a difference of opinion regarding the exact part a pastor should take in the conduct of his school. Some, who favor neutrality or non-interference, say that "a priest should be made to understand that there are many things that can be better done without him, and conducting a parish school is one of them." Others declare that the priest ought to concern himself with his school, for outside of his own priestly administration it is the most important factor in the spiritual and temporal welfare of his congregation. An impartial observer, who notes the close connection between the clergy and the laity in the support of Catholic schools, declares that "while the services of the clergy are largely of an advisory nature, their active interest brings to bear a degree of learning not to be found among any other sort of men, and this erudition cannot but be reflected in the results obtained in the schools."

The fitness and the wisdom of the priest taking part in the active

life of the school must be granted. There remains question regarding only the measure of his participation. Too much supervision and too little supervision are evils to be avoided. An answer to the question is given by the Right Reverend Philip R. McDevitt, former Superintendent of Schools in the Archdiocese of Philadelphia. There are two methods, the direct and the indirect. If the pastor assumes direct control of his school, the supervision is personal and embraces all details of school management. In the indirect method his control is rather suggestive and coöperative than direct and dominating. There is much to be said in favor of both methods. Either may achieve good results. Advocates of one usually point to instances of the failure of the other. The direct method sometimes makes the pastor an autocrat, and destroys the initiative of the principal, who is chosen or appointed presumably because of demonstrated skill in school management. But where there are only lay teachers, the pastor must assume direct charge. The indirect method is a safe policy where a religious community is in charge. In the average parish school taught by religious teachers, the indirect method has all the advantages of the direct with none of its disadvantages. It is not a *laissez faire* policy. The priest who assumes this indirect management of his school must have all the knowledge required of a school principal, and more. He must know something of the principles and methods of teaching; he must have prudence, tact, good judgment, self-control, self-restraint, and a due respect for the right and feelings of others, especially of the teachers and the principal of the school; he must know his school in every part, the children, their parents, their home conditions, and the educational needs of his particular community. He must take as great interest in the parish school as the pastor who reserves to himself direct control. He centers the responsibility upon those who are doing the actual teaching. If the teachers and principal are competent, they should have this responsibility; if they are incompetent, they should be dismissed. This is the method of all good business. No one directing genius can attend to all the details of a big business, and the parish school is a vast and important business. He must appoint lieutenants capable of attending each to his appointed work. If the direct intervention of the pastor becomes necessary, though such cases are rare, he will find an earnest and ready coöperation.

Teachers welcome the help and coöperation of a priest who has entrusted to them a work that they sometimes find a heavy burden. The pastor in turn comes to thank God that he has as his adjutants in the *cura animarum* a staff of teachers who excel in personal hold over children, and influence for good by their great affection and the value which they set on souls.

A chief duty of the pastor is to keep his people ever alive to the value of religious education. They may forget this message in the atmosphere in which they are forced to live. The legislation of the Church and the sound principles on which that legislation is based should be frequently explained to the congregation. Catholic fathers and mothers must remember that the priests and the teaching Sisters are but assuming a part in the God-given task of parents, whose first is the duty and the right to provide their children with a Christian Catholic education.

It is impossible in the short compass of this paper to detail the innumerable ways in which a pastor may contribute to the physical and spiritual wellbeing of both teachers and pupils. His own zeal and good judgment will suggest means to promote the efficiency of the parish school. The spiritual life of teachers and pupils is a chief part of his work. In the teaching of the secular branches he need take no active part. His multiple activities do not permit of this. But a good working knowledge of general psychology, of the philosophy of education, of general methods, of school management, and of special methods, will enable him to make a helpful suggestion and to offer a judicious word of encouragement, wherever possible. The teaching of religion is his special province. He will teach personally at times, particularly in the upper grades, where the very prestige of his position and his anointed person strengthens the hold of the teacher over growing boys and girls. He comes into the classroom as one having power. More, he comes as the chosen shepherd seeking the sheep of Christ. It is his office to feed the lambs and to feed the sheep. "He will demand," writes Father Lafontaine, whose death recently brought to a close a remarkable career of almost thirty years as Superintendent of Schools in the Diocese of Fort Wayne, "the priest in the school will demand not the word only but the meaning, not the knowledge only but the practice of Christian virtue, not the content only of the text-book but the

liturgy, the devotions, the ideals of the Church. He will see that religious instruction is not confined to a formal period, but permeates every part of the day, and he will rest only and thank God who has blessed his efforts when he knows that the children of his school carry into the street and into their homes an abiding spirit which makes them reverent, docile, upright, truthful, and clean."

In the busy schedule of religious teachers, sufficient provision should be made for the cultivation of the religious life. The priest should not place upon the Sisters work that does not belong to them. He must remember that they are not sacristans or janitors. The work of teaching is exhausting enough. Standard creature comforts save time for and, according to St. Bernard, give an inclination towards the practice of the spiritual life. The sacrifices that a priest is called upon to make to serve what may be called "the spiritual convenience" of the Sisters foster a sweet spirit of contentment that is conducive to personal spirituality and teaching efficiency. Under present circumstances of convent life which make house help difficult to obtain, the installation of the latest mechanical time-saving devices in household equipment results at once in increased school efficiency. The one great advantage of the parish school system is the community life of its teachers. This advantage is not limited to the opportunity given the teachers for conference and consultation. In a study recently made of health conditions among secular teachers it was found that "boarding and living around," cold, uncomfortable rooms and poor food are sources of irritation and discontent and a detriment to the high health and vigor of teachers. But the community life of our local convents can be made to provide against violation of the laws of health with respect to work, food, rest, sleep and recreation.

The living conditions of our religious teaching communities merit the attention of a priest in charge of a school. He should also insist that the cleanliness, safety, and health of the school is standard. The proper lighting and heating, cleanliness and ventilation of the building contribute mightily to physical and mental health of teachers and pupils. The physical equipment necessary to enable the school to function properly should be provided without question.

The scandalous overcrowding of the primary grades of our parish schools is perhaps the greatest handicap under which the system

labors today. There are authorities who claim that the pupil load of a primary teacher should not exceed ten, and the extreme allowed by any writer is forty. But it frequently happens that a frail and inexperienced teacher is expected to guide the faltering footsteps of seventy, eighty or ninety beginners. Yet, she is judged a failure if results achieved do not compare favorably with the standard first grade. This practice has a far-reaching effect; it leads Christian parents to discourage a budding vocation in a daughter of a family when they see young nuns subjected to this terrific drain on vitality and health.

The fostering of religious vocations is not the least among the works that a Catholic pastor does for the furtherance of the Catholic school system. A dearth of vocations impedes progress at present. Witness the recent call of Bishop Gerken for young women to volunteer one year of free service, under the direction of Sisters, as teachers in his Diocese of Amarillo, Texas. The response was magnificent. The story was carried by the N. C. W. C. News Service recently. Perhaps a modification of religious rule permitting these women to perform as nuns all the work required of a teacher in the mission schools of Amarillo, would permanently solve the difficulty.

Have we given a complete picture of the part of the pastor in the parish school? Certainly the picture lacks detail. We shall not try to supply this. Enough is said when we say with Father Larkin: "The pastor *makes* the parish school; in a certain sense, he *is* the school. Through him the parish school has become 'the honor and ornament, the hope and strength, not only of the Church, but also of the Republic.' "

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VI. The Liturgy of the Eucharist

For all those who make it their business to study with watchful eye the movement of the religious life among the great mass of the faithful, the one thing that must particularly rivet their attention is the people's attitude towards the Holy Eucharist. The mystery of the altar being what it is, a mystery of faith and of love, it must ever remain the touchstone of the solidity and intensity of the Christian life. Now, though the spiritual life of the Church as such, and of every individual child of the Church, is for ever under the fostering care of the Third Person of the Blessed Trinity, it is nevertheless a fact that "the Spirit that breatheth where He will" does no violence to human freedom, nor does He hamper a certain amount of initiative, which after all is also His gift; on the contrary, He adapts Himself to character and personal disposition, and even takes note, so to speak, of the prevailing temper of a period or century. Hence, it is quite possible that there should be a certain amount of variation, almost an ebb and flow, in the devotional life of the Church at various stages of her journey through the world. Change and development is the very condition of life, and the wealth of divine revelation is so vast that it is only natural that, as the centuries come and go and successive generations of men explore the inexhaustible treasure-house of the faith, the searchlight of investigation and devout meditation should be turned now upon this aspect, now upon that, of a mystery of which the divine and unsearchable reality is dear to all.

It would be folly to say that in the mind of the faithful of today there is any actual obscuration of even the smallest segment of the surface of that which is the bright sun of the Church—the Holy Eucharist. And yet are we not, at least in some small measure, in danger of laying stress rather upon the fact—glorious and inspiring as it is—of the real, objective and abiding presence of Jesus Christ under the sensible properties of bread and wine, than upon the essentially sacrificial nature of the Sacrament of the Eucharist? Reservation, assuredly, is a priceless boon; it makes of the smallest church

or chapel a home for the soul, a haven of safety amid the storms and stress of daily life. Hence, modern piety very properly multiplies its hours of silent worship before the altar, and great is the number of religious houses the inmates whereof make it their chief object in life to pay homage to the Lord of glory at all hours, both by day and by night. This development, which seems to have reached its high-water mark in our own time, appears to have originated or at least gained force from the period of the so-called Reformation. It was the spontaneous and emphatic protest of the loyal followers of Christ against the denials and blasphemies to which heresy subjected the mystery of Christ's Body.

There can be no doubt, however, that there is a tendency to take the Eucharistic Mystery out of its liturgical setting and to overlook its essentially sacrificial nature. The Holy Eucharist is preëminently an act—*Actio*, a sacrificial act performed by man, for the benefit and in behalf of man, in recognition of the sovereignty of God.

Historically the Eucharistic Sacrifice, or *Actio*, is the mother-cell out of which grew in course of time the admirable body of religious observances, gestures and prayers that make up the Ritual of the New Law. The Eucharistic *Actio*, together with the essential rites of the Sacraments, is the only ceremonial law given by our Lord to His disciples. Of the former He said: "Do this in memory of Me"—that is, do what you have seen Me do, and perform it in like manner. Hence, from Apostolic times to this day, the Liturgy retains the essential features of Christ's own celebration of the Mass: the lifting up of the eyes, the breaking of the bread and its distribution. The accretions of the centuries should not be allowed to obscure the elemental simplicity of the sacrificial act. The pomp and circumstance of a Solemn High Mass is the very proper and normal manner of performing the same act by a Church that has triumphed over the world and knows herself to be the Mother and Mistress of the souls of men, who are drawn, some by the sober simplicity of primitive times, others by elaborate music and ceremonial.

Modern piety, however, displays a very real tendency towards subjectivism and abstraction. How often do we not hear even good Catholics declare that they do not like a High Mass, that the music and ritual distract them! Their ideal is a *prie-dieu* in a side chapel,

with no one about them except the priest who celebrates a Low Mass, during which they generally give themselves up to prayer and contemplation—a most excellent thing withal, but which frequently bears no relation whatever to what is going on at the altar. In this way it comes about that there are not a few Catholics who, year in year out, hardly ever assist at that which is the Church's true and authentic service, *viz.*, the High Mass. For it must be repeated in season and out of season that the Low Mass, said by the ordinary priest, day by day, is a concession—no doubt, demanded by the very growth and expansion of the Church, but for all that a concession.

The Eucharistic Sacrifice, as instituted by our Lord and celebrated by the Apostles and their immediate disciples, was essentially a corporate action in which the bishop or priest played, of course, the chief and essential part, but in which the assistants likewise took a share. Today the faithful are far too often content to be mere spectators. They take, perhaps, very little part in what goes on, because they are telling their beads or are engrossed in some devotional book, or absorbed in some holy thoughts, which, however, bear no relation to the Mass. There is very real loss, not to say positive danger to the soul, in such an aloofness from actuality and concreteness, for the chief value of the Mass lies precisely in that it is a concrete thing, something objective and existing outside of and apart from ourselves, with which we are bidden to identify ourselves, so as to render to the Majesty of God the worship and praise which He claims at our hands, for man is created for the praise of God: *homo creatus est ut laudet.*

II

This view of the Liturgy of the Eucharist is as old as the Church, and was familiar to the earliest ecclesiastical writers. No one has stated the belief and practice of the early Church with greater fullness of detail than St. Justin in the second century and Tertullian in the third. When our Lord instituted the august mystery of the Mass, He left it to the Apostles to designate the rite by a suitable name. Already in Justin's time the word *Eucharist* was in use as the proper name of the essential observance of the new religion. Nor have subsequent ages added to the Eucharistic doctrine anything that was not known to the learned apologist and generous

martyr. Describing what takes place whenever the followers of Christ meet for worship in common, St. Justin says: "Bread and a cup of wine are brought to the president of the brethren (or the bishop), and he, taking them, sends up praise and glory to the Father of all, through the name of the Son and of the Holy Ghost, and makes thanksgiving at length [in a long prayer, *viz.*, the Canon] because we are granted these things by Him. . . . And after the president has given thanks (*εὐχαριστήσαντος*, that is, made the Eucharist) and all the people have cried out (Amen), those who are called by us deacons give to each one present a portion of the Eucharistic bread and wine . . . and this food is called by us Eucharist. . . . We do not receive these things as common bread and common drink, but as Jesus Christ our Saviour having been made flesh . . . had flesh and blood for our salvation, so we have learned that the food, made a Eucharist by a word of prayer (the words of the institution) that comes from Him . . . by change are the Flesh and Blood of the incarnate Jesus" (*Apol. I*, cap. 65, 66).

The great length of Justin's description makes it impossible to quote it in its entirety, but the above salient passages clearly show the nature of primitive worship. The whole thing was a *function*, an *action*—something was being done by priest and people alike; and the whole act, that is, the preliminary readings, the homily, the prayers, the offering by the people of the bread and the wine, and finally the consecration or change of these earthly and perishable substances into the immortal Flesh and Blood of the Son of God, form a continuous whole, an action or a drama of which the Consecration is the climax and the Communion the necessary consummation.

Let us duly note and treasure in our mind the weighty saying of Justin that by the consecration the bread and wine are made a *Eucharist*—that is, an objective, concrete thanksgiving, praise and worship of God. The liturgical sacrifice, therefore, is a divine "value" (to use the jargon of today), offered to God in the very act of the consecration. Christ, at that moment, is no longer merely present to our memory, but in concrete reality. We do this thing in memory of Him (*hæc quotiescumque feceritis in mei memoriam facietis*); but the commemoration is evocative of Him, and places Him on the

altar as a concrete, living, infinitely precious Eucharist or thanksgiving to the Father.

It is hardly necessary to say that the subjective dispositions both of the sacrificing priest and of those who take whatever share in the act may fall to their lot, are not by any means a negligible quantity, for grace is meted out according to our capacity to receive. None the less, it remains eternally true that the liturgical *Actio* has a value which is wholly independent of the ethical worth of priest and people.

Now, who can deny that he who takes an intelligent interest in this tremendous act, and follows every phase of it with faith and expectation, will be more likely to make a right use of it than one who is indeed present in body, but whose mind pursues a different trend of thought, however holy or beautiful that may be? To divorce our devotional life from the liturgical life, particularly from the liturgical sacrifice, cannot fail to result in great spiritual loss. Do we not run the risk of being left high and dry on the sand dunes of our personal speculations, when we might sail far out upon the boundless ocean of the Divine life and grace that is in the Mass? The exhortation to use the Missal, to follow the priest at the altar, has been made time and again, and cannot be repeated too often. Since Christ and the Church are one body, it behooves us to unite ourselves with Him as we assist at the sacred function. St. Augustine urged this with his wonted eloquence upon the Christians of his time. "Christ," he says, "is priest and victim, and of this thing He willed the sacrifice of the Church to be the daily sacrament (*viz.*, the efficacious symbol), seeing that He is the Head of the Church which is His body, so that she is wont to be offered by Him and He by her—*tam ipsa per ipsum quam ipse per ipsam suetus offeri*" (*De civ. Dei.*, X, 20).

Could we hope to find anywhere a more forceful and convincing proof of our assertion that the Liturgy is no elaborate pageant or empty memorial of an event past and gone, but that on the contrary it is instinct with life and actuality, so that the spiritual things that are hinted at or pointed to by word and gesture, are truly within range of the eye and the grasp of the hand? Not less to the point are the beautiful and moving words of St. Gregory the Great: "Let

us ponder what a sacrifice that is which, for the remission of our sins, for ever imitates (reproduces) the Passion of the only-begotten Son of God. Who among the faithful can entertain a doubt that, at the hour of sacrifice and at the bidding of the priest, the heavens are opened, that the choir of the Angels are present at this mystery of Christ, that lowliness is joined to loftiness, earth to heaven and things visible and invisible are made one?" (*Dialog. III*, cap. lviii).

If the part played by the faithful, which is by its very nature necessarily remote, makes them yet true sharers in the Liturgy of the Eucharist, how much more intimate is the relationship of the sacrificing priest through whose ministry Christ is offered to God, and the Church in turn presents herself with Him to the Father as a holy oblation! Could there be a more melancholy spectacle than that of a priest who is dead to all sense of the tremendous rites that he is permitted to perform in his capacity as mediator between God and man? In order to rouse our faith, we should ever keep in mind the exhortation of the Bishop who raised us to the sacred priesthood: *Imitamini quod tractatis*. The morning Mass is the supreme moment of each day; it is the highest expression of our spiritual life. In the Mass our slender, weak, personal devotion is caught up in the divine life-current which quickens and energizes to an infinite degree our every word and gesture at the altar.*

* The next article of this series will deal with "The Liturgical 'Actio.' "

ANSWERS TO QUESTIONS

NOTION OF RESIDENTIAL BENEFICE AND IMPLIED INCARDINATION

Question: Canon 114 states that, if a priest has obtained from the bishop of another diocese a residential benefice with the written consent of his own Ordinary, or after he had received from his own Ordinary permission in writing to leave his diocese permanently, the priest is thereby incardinated in the new diocese. Now, if such a priest is temporarily put in charge of a parish, or if he is made assistant to a pastor, or appointed as chaplain in some Catholic Hospital or other ecclesiastical institute, he has been appointed to an office which requires residence, and he does, of course, receive the salary from his position in the amount regulated by the statutes of the respective diocese. Is that what Canon 114 means by a residential benefice?

READER.

Answer: No, the positions mentioned are not benefices, and cannot serve to effect the implied incardination spoken of in Canon 114. In the first place, it does not suffice to have an ecclesiastical position which requires residence, and which entitles the holder of the position to a salary or income; these things alone do not constitute a true ecclesiastical benefice. The most essential requisite for the constitution of a benefice is an official act of the competent ecclesiastical authority, by which he constitutes in perpetuity a certain office as a legal entity called a "benefice" (which consists of a sacred office and the right to receive the revenue accruing from the goods attached to that office). This document of the bishop may seem a mere formality, but it is nevertheless essential, just as in civil law the deed and the last will seem a mere formality, but without them title to property will not pass, no matter how well known and clearly expressed may have been the will of the parties concerned (cfr. Canon 1409). Many parishes in the United States would not be canonical benefices today because of the lack of canonical constitution of the same as benefices by act of the bishop, if the Holy See had not supplied that defect and declared that those parishes became canonical parishes at the moment the Code of Canon law went into force, and that nothing else was required but that the bishop determine the limits of the various existing parishes and appoint a priest as head of the district for the care of souls.

Our correspondent mentions pastorships *pro tempore* and assistant priest's and chaplain's positions as possible benefices. Now, the pastor *pro tempore* is what the Code calls a *vicarius aconomus*; that position is certainly no benefice in Canon Law. The position of an

assistant priest, who in law is called *vicarius cooperator*, can be made a benefice by the bishop, if he will once for all create one or more such benefices in a parish (cfr. Canon 477, § 2); but it is not the custom in the United States to make those positions benefices. The chaplain's position could be a benefice if the bishop chooses to make it such by formal act. Whether this has been done in some places in the United States, we do not know; generally speaking, chaplaincies have not been raised to that standing.

CAN A PARISH BE ESTABLISHED WITHOUT A CHURCH OF ITS OWN?

Question: We have a community of the Sisters of Mercy, and to their church the public are admitted. Marriages and funerals and baptisms are carried out here. Can it be erected into a parish? Is it necessary for erecting a parish to have a church of its own, or is the *use* of a church or of a section of a church enough.

DUBIUS.

Answer: For the erection of a parish it is not necessary that the parish have a church of its own (*i.e.*, owned by the legal entity created by the bishop in erecting a parish). Thus, in the first year or two after a new parish is established and before the church is built, the parochial services may have to be performed in some hall or other building rented for that purpose. In Europe, where sometimes ecclesiastical societies and confraternities have a church of their own, the Code takes it for granted that arrangements could be made with the confraternity to have parochial services in their church, so that it serves both parish and confraternity (cfr. Canon 716). The Code is very explicit in its statement that in the church of a religious community of women no parish can be erected—*i.e.*, that church cannot be made to serve for a parish church. When the Code uses the words “*parœcia erigi nequit*,” it is equivalent to an invalidating law. If some arrangement can be made by which the Sisters’ community is provided with a chapel of their own in some part of the house, and the present church can be given over to the exclusive use of seculars, it may, we believe, serve as the parish church.

IS PASTOR'S OBLIGATION TO HEAR CONFESSIONS AND ADMINISTER OTHER SACRAMENTS A PERSONAL DUTY?

Question: Reading your answer to the question on the obligation of pastors to hear confessions in the November issue of THE HOMILETIC AND PASTORAL RE-

VIEW, I am inclined to think your answer is not correct on the strength of Canon 892 (sive per se, sive per alium confessiones audiendi fidelium sibi commissorum), and because of the principle of Canon Law; "Qui facit per alium, est perinde, ac si faciat per se ipsum."

DUBIUS.

Answer: Canon 892 is no conclusive argument against what we said in the answer referred to by our correspondent. The Code does indeed say that the pastor has the grave duty to hear the confessions of the people committed to his spiritual care, either in person or through another priest, whenever the people reasonably ask for the Sacrament of Penance. In this particular Canon the Code does not treat of the obligations of pastors, but only mentions the pastor incidentally as a minister of the Sacrament of Penance. The obligations of pastors are specially dealt with in Chapter IX, Book II, *De parochis* (Canons 451-470). Nobody can deny that Canons 467-469 speak of the pastor who is to perform the parochial duties. When these duties are so numerous that he cannot reasonably be expected to attend to all of them himself, he is supposed to be given one or more assistants (according to the circumstances of the parish); then the pastor is to divide the parochial work between himself and the assistant or assistants, but he is not freed from his share in the parochial work. That distribution of the work is, of course, the pastor's business; all that is required is, that he takes a fair proportion of the work himself. Oftentimes while the assistant priests are at their ease, the pastor has work to do, and therefore he may well expect the assistant priests to spend more time in hearing confession than he does.

RIGHT OF PASTOR TO THE STOLE FEES

Question: The assistant priests perform all the baptisms in this parish. It often happens that the parishioners intend to give the offerings to the assistant priest by saying: "Remember, this is for you." The ordinary offering is five dollars. Is an assistant priest entitled to keep the five dollars, since they were given to him with the above-mentioned words?

READER.

Answer: This question has been answered by us before, and it is answered very plainly by the Code of Canon Law (cfr. Canon 463). Long before the Code of Canon Law was promulgated, it has been the rule in the Church that the stole fees (*e.g.*, offerings at baptism and marriage) belong to the pastor, though another priest, with the consent or at the command of the pastor, perform certain

parochial functions. The people have no authority to change the ruling of the Church in this matter; if they want to make a personal offering to the priest baptizing (over and above the customary offering), that is their own affair; but the customary offering belongs by law to the pastor.

KEROSENE OIL, ELECTRIC LIGHT FOR SANCTUARY LAMP

Question: One priest is using kerosene oil for his sanctuary lamp, another an electric light. Both could use the seven-day candle or could get olive oil, if they wanted to, but one says kerosene was used in the place before he got the parish, and the other uses the electric light because it is easier to keep.

READER.

Answer: The Code of Canon Law (cfr. Canon 1271) wants olive oil or bees' wax to be burnt in the sanctuary lamp. Where olive oil cannot be had, the Code gives authority to the bishop to permit the use of other oils, which should, if possible, be vegetable oils. Kerosene oil is, of course, a mineral oil, and its use is not advisable because it is far more inflammable than vegetable oils. It must be remembered that, wherever the Blessed Sacrament is reserved, the law does not permit the pastor and other rectors of churches to use their own judgment, or to burn anything else than olive oil or bees' wax in the sanctuary lamp. The bishop is the only one who is authorized to decide whether there is a sufficient reason to abandon the use of olive oil or bees' wax, and if so, to decide what should be used in its place. If necessary, he may even permit an electric light.

OBLIGATION TO SAY THE MISSA PRO POPULO

Question: One still meets with pastors who deny that there is a strict obligation for priests in charge of parishes in the United States to say the Mass for the parishioners on Sundays and the actual and suppressed holydays of obligation. How can one best prove to them that there is a grave obligation in conscience to say these Masses for the parishioners?

READER.

Answer: We have discussed this obligation repeatedly in **THE HOMILETIC AND PASTORAL REVIEW**, and it has been spoken of also in other Catholic periodicals. We wonder whether men who still deny that obligation ever read and study things about which they are obliged to inform themselves. That there is such an obligation needs no other proof than knowledge of the Decree of September 26,

1921, published by letter of the Apostolic Delegate at Washington, November 10, 1922.

MAY EASTER CANDLE OF PREVIOUS YEAR BE BLESSED AND USED
FOR THE NEXT SEASON?

Question: I had ordered an Easter candle in good time, but by some mistake or other it did not arrive for Holy Saturday. A large piece of the Easter candle of the previous year was left over; therefore I took it and blessed it again in the ceremony of Holy Saturday. Was that correct, or what should I have done?

READER.

Answer: It is not necessary to have a new Easter candle every year, provided enough of the old candle is left to last for the entire Easter Season (Decree of S. Congregation of Rites, March 27, 1896; *Decreta Auth.*, n. 2895). The blessing must, however, be repeated, because it is part of the Holy Saturday service, which may not be curtailed.

REPETITION OF WORDS OF CONSECRATION OVER SMALL HOSTS
BEFORE CONSECRATION OF THE WINE

Question: A ciborium filled with small hosts has been placed on the altar without the priest who is to consecrate them having been told about it. The priest by chance never notices the ciborium until after he has pronounced the words of consecration over the large host. Under what circumstances, if any, could he place the ciborium on the corporal, uncover it, make a mental offering, and repeat the words of consecration before he consecrates the chalice? Could it be done if on a Sunday many of the people would be deprived of Holy Communion?

SACERDOS.

Answer: Moralists seem to agree in saying that for no reason whatsoever may a priest consecrate the small hosts after he has consecrated both host and wine for the Mass. The essence of the one sacrifice has been completed by the double consecration; wherefore, the new consecration would be another distinct sacrifice, and the divine law forbids the consecration of one species without the other. The same divine law may be urged against consecrating sacred hosts a second time before the consecration of the chalice. The Saviour pointed out the way in which the Eucharistic Sacrifice is to be enacted, and nobody can without grave guilt alter the manner of procedure in the essentials of the Sacrifice. Besides, each consecration of the hosts starts a separate and individual sacrifice, and one of them only is completed by one consecration of the chalice. Wherefore,

we do not think that the hosts in the ciborium can for any reason be consecrated after the consecration of the host for the Mass.

IS IT PERMISSIBLE TO TAKE HOLY COMMUNION TO PERSONS NOT PREVENTED BY SICKNESS FROM GOING TO CHURCH?

Question: Under what circumstances is it allowable for a priest on a weekday morning to take several consecrated Hosts from the church and get into his car and ride ten blocks to give Holy Communion to nuns, who otherwise would not be able to receive that day; or, suppose they could otherwise communicate, but it would cause considerable inconvenience to themselves or to some third party?

SACERDOS.

Answer: The laws of the sacred liturgy do not allow carrying the Blessed Sacrament outside the church or chapel where it is reserved to administer Holy Communion to anyone except people who through illness cannot go to a church or chapel to receive there. A question may be raised regarding the extent of the illness or physical inability which prevents the persons from going to church, for there may be cases where a person would be able to go to church if he lived within a few houses from it, while the same cause (weakness, rheumatism, etc.) might keep him from church, if he lived at a considerable distance from it. However this may be, this much is certain: persons who are physically able to go to church in the ordinary meaning of that phrase, may not request the priest to take Holy Communion to their houses. The Sacrament may not be carried even from one church to another (*e.g.*, because the other church has not sufficient Hosts for Communion of the people). The reason is that the rubrics allow the carrying of the Communion Hosts outside the church or chapel for the benefit of the sick only. The Holy See was asked whether, on sick calls to people living in the mountains far away from a church, other people also besides the sick person could receive Holy Communion, provided they could not that day go to receive in a church. The answer was that the local Ordinary may give permission, but in individual cases and temporarily only (S. Congregation of the Sacraments, July 29, 1927; *Acta Ap. Sedis*, XX, 79).

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

The Duties of a Confessor in Cases of Occult Concubinage

By VALERE J. COUCKE, S.T.B.

Case.—James, a priest, is called to the death-bed of one who in his¹ confession discloses that he is living in a state of occult concubinage. Whereupon James experiences great difficulty in fulfilling his duties, for such cases are not frequent, while lack of sufficient time, or the danger of violating the seal of confession, generally prevents all possible recourse to another priest for advice. James, therefore, wishes to have a compendium describing a confessor's work and powers in such cases, with special reference to the contraction of marriage "in extremis," so as to forestall any further anxieties or doubts similar to those with which he is now faced.

Solution.—We give the necessary compendium, trusting that it may be of some use to our readers. To begin with, particular attention should be paid to the following general principles:

(1) The penitent, as an evidence of his proper disposition for receiving absolution, must of his own free will and without delay relinquish the proximate² occasion of sin. Should, however, such an occasion be necessary (that is to say, one that cannot be avoided without incurring very serious inconveniences), the penitent must be prepared to use all the suitable means he can to lessen the danger, and thus render the proximate occasion remote. In these cases dealing with concubinaries, the confessor must warn the penitent of this serious obligation he has of leaving or removing the occasion of sin, because in such cases there is no—or certainly very little—possibility of "bona fides," while the scandal given to people by such mode of living is too great, and the danger of sin threatening the penitent who adheres to such occasions is too serious, to allow such conditions to continue, even if present "bona fides" is assured. Such cautions could, however, sometimes be omitted when death is imminent and the case occult.

(2) The occasion of sin ceases entirely with the marriage of those concerned, or is at least temporarily removed by a separation

¹ In this article I suppose the penitent to be the man. It is evident, however, that the applications also hold good in the case of the woman.

² A proximate occasion of sin is here understood as such external circumstances in which the sin is very frequently committed, and in which it will certainly or most probably be again committed later.

of abode, or, finally, it may be considerably diminished by various precautions to be mentioned later.

(3) In such cases of occult concubinage special care must be taken to avoid the least loss of reputation on the part of the penitent.

So much for the preliminary principles. The following are the various cases possible:

I. IF THE CONCUBINARIES LIVE APART (*i.e.*, UNDER DIFFERENT ROOFS).

In this case, it is sufficient for the sick penitent, now in danger of death, to promise that, should he regain his lost health, he will relinquish all proximate occasion of sin. Should, however, its recurrence on return to health be foreseen as necessary for a certain period (*e.g.*, on account of certain necessary relations or business between the two), the penitent should then be prepared to render such occasions as remote as possible by removing all circumstances in which he would be alone with the concubine. And therefore, now in practice, all access of the concubine to the sick man during the period of his malady must be forbidden. It is evident that, in enforcing such measures, one should be extremely prudent to guard against all possible loss of reputation to either penitent or concubine.

It can also happen that an obligation exists in conscience to contract marriage—*e.g.*, to legitimize children—but with this marriage we shall deal in the following case.

II. IF THE TWO CONCUBINARIES LIVE IN THE SAME HOUSE.

(a) *When separation is possible without any serious inconvenience or loss of honor*, they are to be separated (*e.g.*, in a case of concubinage between man-servant and mistress, or maid-servant and master, the sick servant should be removed to a hospital).

(b) *When, however, such separation is impossible*, all proximate occasions of sin are to be rendered remote. The sick man should seriously consider the danger of death in which he is now placed, the Judgment, and eternal punishment. He should on no account receive the concubine alone in his room. All portraits of his concubine should be removed from his room, and some pious or religious-minded person should always be present to care for him. These and many other similar means may be used.

(c) *If valid marriage can be contracted*, all occasion of sin immediately ceases, all children whether born or to be born are legitimatized, and, if the concubine is pregnant, the dishonor threatening her is considerably diminished by such marriage. Should, however, the dying man recover, it would be extremely difficult to conceal the fact that marriage was contracted "in extremis" for some dishonorable reason. And it is, therefore, well to note that some loss of reputation is practically inevitable, except, of course, *either* in a case (i) where death is imminent, *and* (ii) where there are no children, born or to be born, *and* (iii) where the civil formalities can be omitted (*i.e.*, in such countries as require them), *or* when the case is one of convalidating marriage.

Here I quote three very important Canons of the Code referring to the matter and which are always to be remembered.

Canon 1098.—"If the pastor, or the local Ordinary, or a priest delegated by either, who should according to Canons 1095 and 1096 assist at the marriage, cannot be had, or the parties cannot go to him without great inconvenience, the following rules are to be observed:

"1°. In danger of death, marriage may be validly and licitly contracted in the presence of the two witnesses only; even apart from the danger of death marriage may be thus contracted, if it can be prudently foreseen that this state of affairs (namely, the great difficulty of getting an authorized priest to witness the marriage) will continue for a month;

"2°. In both cases, if there is at hand another priest who can be present at the marriage, he should be called and should assist at the marriage together with the witnesses, without prejudice however to the validity of the marriage contracted before the witnesses only."

This Canon is not applicable whenever the Ordinary, parish priest or their delegate can be "physically" approached in time by ordinary means (*e.g.*, by letter), even when it is perhaps "morally" impossible to place the case before them on account of the "sigillum."

Canon 1043.—"In urgent danger of death the local Ordinaries can, for the sake of relieving a person's conscience and of rendering the offspring legitimate (if there be any), dispense from the form of the marriage contract as well as from any and all impediments

of ecclesiastical law, public and occult as well as multiple, with the exception of the impediments arising from the sacred priesthood and from affinity in the direct line, if the marriage has been consummated. This dispensation may be granted to their own subjects (wherever they may stay at the time) and to all who actually are within the territory of their jurisdiction. Scandal must be avoided, and, in case of dispensation from disparity of cult or mixed religion, the prescribed promises must be made."

Indicated in this Canon are two causes of dispensation which might easily arise in dealing with concubinaries—*viz.*, the needs of satisfying conscience, if the occasion of sin can be suppressed by marriage, and the legitimation of children, provided that they are neither "adulterini" nor "sacrilegi," for such cannot be legitimated by marriage. This faculty is conceded in either forum, and that "ad matrimonium convalidandum" as well as "ad matrimonium contrahendum," while the person laboring under the impediment may be either the one in danger of death or the accomplice.

Canon 1044.—"In the same circumstances as mentioned in Canon 1043, but only in cases in which the local Ordinary cannot be approached in time, the pastor as well as the priest who assists at the marriage according to Canon 1098, n. 2, and also the confessor (but the latter only for the internal forum and in the act of sacramental confession), have the same faculties as those given to local Ordinaries in Canon 1043."

When recourse to the Ordinary is possible, neither parish-priest, priest nor confessor thus mentioned receive any power whatever. Recourse to the Ordinary is here deemed impossible by many authors, when in so doing the seal of confession may be broken, or a professional secret divulged.

A confessor may dispense from the matrimonial form, but even then it is preferable that the marriage be contracted before two witnesses, or in the confessor's presence without them. In addition, he can dispense from all impediments of the "forum internum"—that is to say, both "natura et facto occulta"—but not from impediments of the "forum externum" (*i.e.*, "natura vel facto publica"), as can a parish-priest or in the case of Canon 1098 any priest assisting at such a ceremony.

In the following examples I shall describe how, in such cases of concubinaries contracting marriage, the confessor may overcome the difficulties confronting him.

(A) WHEN NO IMPEDIMENTS EXIST.

(a) *Should time allow recourse to the Ordinary*, a dispensation is to be sought in the marriage form as laid down in Canon 1043. This solution of the difficulty is applicable whenever death is either imminent or extremely probable, and when there are no children, or (cfr. Canons 1136, 1137) when the marriage would otherwise have to be convalidated in its form (*i.e.*, before either the parish-priest or his delegate and the necessary witnesses). The confessor should, nevertheless, with the penitent's permission, be present at the marriage contract to mark the sanctity of the Sacrament. It may even happen that the Ordinary may dispense from the witnesses' presence only, and delegate the confessor to assist at the marriage.

Let it always be remembered: (1) that the penitent's permission is necessary before the confessor may use any sacramental knowledge whatsoever, that is "cum gravamine penitentis aut violationis sigilli periculo"; (2) that great care be taken to ensure that those to be married are in a state of grace, before their marriage.

(b) *Should the penitent consent to a "matrimonium conscientiae."*—The case should first be referred to the bishop and the matrimonial consent given before the parish-priest (or confessor, if properly delegated) and two familiar witnesses, while all possible precautions are to be taken that the secret will be kept. This solution is to be preferred if the concubine is pregnant.

(c) *Should recourse to the Ordinary be impossible.*—The confessor, by virtue of Canon 1044, may then dispense, in the act of confession, from the marriage form, as has been noted under (a).

(d) *Should there be no time for recourse to either the Ordinary, parish-priest or their delegate*, marriage in the presence of two witnesses is valid (as is mentioned in Canon 1098). The confessor should assist as priest, except when a grave reason forbids such action on his part (*e.g.*, in countries where difficulties may arise regarding civil formalities to be performed before sacramental marriage).

Having first prudently examined all the present circumstances and

future possibilities, the confessor should choose that one of the solutions proposed above which is, as far as it is possible to judge, most suitable to the case before him.

(B) WHEN AN IMPEDIMENT "NATURA ET FACTO OCCULTUM" EXISTS.

(a) *If recourse to the Ordinary is possible without breaking the seal, or with the penitent's consent, a dispensation is to be sought (by virtue of Canon 1043) from the existing impediment and, if necessary or fitting, from the form of marriage, which would otherwise be celebrated before the parish-priest (or his or the Ordinary's delegate) and two witnesses, as a "matrimonium conscientiæ" celebrated with the bishop's permission.*

Should a case arise in which marriage had been through some hidden (*i.e.*, occult) impediment invalidly contracted, and therefore must now be convalidated, a dispensation from the marriage form is not necessary, but § 2 and § 3 of Canon 1135 should be applied. These paragraphs read: "§ 2. If the impediment is occult and known to both parties, it is sufficient that the consent be renewed privately and secretly by both parties. § 3. If the impediment is occult and known only to one party, it is sufficient that the party who knows of the impediment shall privately and secretly renew the consent, provided the previously given consent of the other party continues."

(b) *Should recourse to the Ordinary be impossible, the confessor can, by Canon 1044, in the act of confession dispense from the marriage form and the existing impediment. In such a case, however, it is required "ad valorem" that the impediment be named and the confessor declare his dispensation from it. A formula in use for the internal sacramental forum is: "Dominus noster Jesus Christus te absolvat et ego auctoritate Ipsius te absolvo ab omni vinculo excommunicationis et interdicti, signanter ab excessibus admissis, necnon a poenis et censuris quas ob præmissa forsan incurristi, in quantum possum et tu indiges. Insuper, potestate vi canonis 1044 mihi tributa, dispenso tecum super (forma matrimonii et super) impedimento . . . (N) . . . ut eo non obstante cum muliere quam ducere intendis, matrimonium contrahere, consummare et in eo permanere valeas. Eadem potestate prolem (susceptam et) suscipien-*

dam exinde legitimam fore nuntio et decerno. In nomine Patris et Filii et Spiritus Sancti: Amen. Deinde ego te absolvo a peccatis tuis in nomine Patris et Filii et Spiritus Sancti."

(c) *Should such recourse to the Ordinary, parish-priest, or their delegate be impossible in the time available*, it is then a case of applying Canons 1098 and 1044, while the confessor can then dispense, as assisting priest but not as confessor, "in foro externo non sacramentali" from the impediment, and the marriage can be celebrated before two witnesses and the confessor.

Here, again with the penitent's permission, the confessor may use such one of the proposed solutions as he thinks best.

(C) WHEN AN IMPEDIMENTUM "NATURA (VEL FACTO) PUBLICUM" EXISTS.

(a) *If time allows recourse to the Ordinary, and if (as there is some danger of the seal of confession being violated) the penitent consents to this*, it should be made, and a dispensation asked: (i) from the existing impediment, by virtue of Canon 1043, and (ii) for a "matrimonium conscientiae," or a dispensation from the matrimonial form to celebrate or convalidate marriage as the case may require.

(b) *If recourse to the Ordinary is impossible*, the parish-priest can by Canon 1044 dispense "in foro externo," and therefore, should the confessor be at the same time parish-priest, he may, with the penitent's permission, act "extrasacramentaliter" as parish-priest.

In such cases a "casus perplexus" often arises.

In the "forum externum" all dispensations are to be in writing, except of course when time is too short to allow this; then, however, the certificate must be written up afterwards. The following form may be used:

"N., parochus N., diocesis N.

Dilectis nobis in Christo N. et N., parochianis meis, salutem in Domino.

Cum, tenore Canonis 1044, quilibet parochus, urgente periculo mortis, ad consulendum conscientiae et, si casus ferat, legitimatiōnē proliis, ubi loci Ordinarius adiri nequit, dispensare possit super impedimentis omnibus, etiam publicis, juris ecclesiastici, exceptis sacro presbyteratus ordine et affinitate liniæ rectæ, consummato matri-

monio, cumque nobis constiterit periculum mortis imminere et tempus deesse ut habeatur Ordinarius loci ejusve delegatus; constito etiam de scandali remotione per malæ vitæ retractionem coram duobus testibus factam: vos a quibusvis censuris et poenis ecclesiasticis, ad effectum præsentis gratiæ consequendæ, et in specie ab iis quas ob præmissa incurristis, absolventes et absolutos fore censentes (parti moribundæ obligationem injungentes recitandi semel actum contritionis); vobiscum, eadem invocata auctoritate, dispensamus super impedimento . . . ut, non obstante hoc impedimento, matrimonium inter vos in facie Ecclesiæ valide et licite contrahere valeatis. Prolem sive susceptam sive suscipiendam exinde legitimam declaramus.

(Signed)

Date. "

(c) *When, however, a case of applying Canon 1098 occurs, the confessor can, by Canon 1044, dispense as an assisting priest, "in foro externo."* This rarely occurs.

(d) *Should time permit recourse to the Ordinary, but the penitent refuse to allow it for fear of endangering his good name, marriage is impossible. Here again a "casus perplexus" may arise.*

(D) WHEN IMPEDIMENTS EXIST IN BOTH "FORUM EXTERNUM ET INTERNUM."

(a) *If recourse to the Ordinary is possible, with the penitent's permission, the procedure is as described under (3), (a).*

(b) *If this is impossible either on account of shortness of time or danger to the seal, the parish-priest can dispense by the power conceded him for the case by Canon 1044. This is a practical solution when the parish-priest is at the same time confessor to the dying man: the parish-priest dispenses from the public impediment "in foro externo," and then from the impediment "natura et facto occultum" in the "foro interno non sacramentali," at the same time convalidating the dispensation "in foro externo" which has just been invalidly conceded when this impediment is "majoris gradus" (cfr. Canons 1042, 1052).*

(c) *If it is a case of applying Canon 1098, the confessor as assisting priest can, by Canon 1044, dispense in either "forum."*

ROMAN DOCUMENTS

CONCESSION OF AN EXTRAORDINARY JUBILEE YEAR

On the occasion of the fiftieth anniversary of his ordination to the priesthood, the Holy Father, Pope Pius XI, makes the whole year of 1929 an extraordinary Jubilee Year. The concessions made are as follows:

I. For the Catholic People Living within the Diocese of Rome:

(1) Either on the same day or on various days, they should twice visit the Basilicas of the Lateran, St. Peter's and St. Mary Major, and pray for the Church and the intentions of the Holy Father. If the people, especially from the suburbs, find it difficult to visit these Basilicas, either because of the distance or for other reasons, the confessors are authorized to permit individuals to visit some other parish church, or a public oratory where Holy Mass is usually celebrated.

(2) They shall keep two days of fast and abstinence (as the Code of Canon Law understands days of fast and abstinence) on days when neither fast nor abstinence is of obligation.

(3) They shall make a good confession and receive absolution and go to Holy Communion. It must be a confession and Communion besides the one required for making one's Easter duty.

(4) They shall, according to each one's means and piety, give an alms, with the advice of the confessor, for some good work; the Holy Father specially recommends the work of the propagation and conservation of the faith.

II. Outside the Roman Diocese, throughout the world, two visits shall be made on the same day or on different days in three churches or public oratories where Holy Mass is usually said; the local Ordinaries shall appoint—or commission others to appoint—the churches. If there are not three churches or public oratories in a place, three visits in two churches, or six visits in one church, shall be made. The other good works mentioned above shall also be performed.

III. For those who either at Rome or in any other place make the visit in common—or in procession, as it is called—under the leadership of the pastor or another priest designated by the pastor,

the Ordinary may, according to his prudent judgment, reduce the number of visits to less than six.

IV. The visits may be made partly in one diocese and partly in another, and, within the same diocese, partly in one place and partly in another, but the visits must be churches designated in those places by the Ordinaries.

V. The faithful who for any reasonable cause are prevented from performing some one or all of the specified good works, may be dispensed from them by the confessors, who shall appoint instead some other good work.

VI. Religious and all other persons who, according to the Code of Canon Law, Book I, Part II, come under that name, may be either individually or as a community dispensed by their own immediate superiors from the prescribed good works, by exchanging them for other good works which are not already prescribed under precept. Laical religious Congregations may be dispensed by that priest who has charge over them in the external forum; when necessity arises, they may be dispensed by their own confessor.

Faculties of Confessors

Any extraordinary faculties, no matter in what manner they have been delegated to confessors, are not suspended during the Jubilee Year. Besides their ordinary or extraordinary faculties, the following are granted during the Jubilee Year: At Rome and elsewhere confessors can absolve properly disposed penitents from all cases reserved either by law or *ab homine*, either with or without censure and no matter how reserved, with the exception only of the violation of the secret of the Holy Office and the cases reserved *specialissimo modo* to the Supreme Pontiff (Canons 2320, 2343, 2367, 2369 of the Code of Canon Law), and finally from those cases in which the penitent obtained absolution in virtue of Canon 990 and where the obligation remained to have recourse to the Sacred Penitentiary (cfr. Decree of the Sacred Penitentiary, November 16, 1928).

Faculty is granted to confessors to dispense for a reasonable cause from all private vows, even those confirmed by an oath, with the exception of those vows that are by Canon 1309 reserved to the Holy See, and with the exception of a vow made in favor of a third

party and accepted by him whose right would be injured by the dispensation, unless he sacrifices his right. Vows taken in penalty may be commuted into some other good work which is equally effective to restrain one from sin.

These faculties to absolve and to dispense may be applied in favor of those only who have the sincere will to gain the Jubilee and to perform the prescribed good works or others prescribed instead by the confessor. If, however, they have obtained absolution or dispensation, and afterwards they are for some good reason unable to do the good works, the absolution or dispensation shall nevertheless be valid.

The confessors may use these faculties, not only in the confessional, but also outside of it privately, unless, as is evident, there is question of sacramental absolution from sin.

Persons who have incurred a censure *nominatim* or have been publicly declared as such, cannot enjoy the benefit of the Jubilee so long as they have not made satisfaction in the external forum, as required by law. If, however, they have in the internal forum sincerely ceased from their obstinacy and shown themselves properly disposed, they may be absolved in the sacramental forum for the purpose only of gaining the Jubilee, provided there is no scandal to be feared from allowing them to go to the Sacraments, and provided they are willing as soon as possible to settle the affair with their ecclesiastical superior.

The Plenary Jubilee Indulgence, either for oneself or for the souls in purgatory, may be gained twice or oftener, as often as the good works are repeated. However, only when the Jubilee is being made for the first time and before all the prescribed works have been completed, may the confessors use, even repeatedly, in favor of the same penitent the faculty of absolving from censures and reserved cases, of commuting and dispensing (sed *tum tantummodo*, *cum Jubilæum prima vice acquiritur* confessarii *uti possunt*, *etiam pluries*, *facultate absolvendi a censuris et a casibus reservatis*, *commutandi et dispensandi cum eodem pœnitente qui nondum omnia opera inuncta adimpleverit*).

During the Jubilee Year there is no suspension of indulgences granted for works other than those prescribed for the Jubilee Indul-

gence. Moreover, the Holy Father grants during this year to all the faithful an indulgence of seven years and seven quarantines as often as they pray before the Blessed Sacrament for the intentions of His Holiness, without suspending the indulgences already granted for this pious practice. Those who shall make this visit to the Blessed Sacrament, daily for one week may gain a Plenary Indulgence under the usual conditions (Confession and Holy Communion).

All priests enjoy daily during the Jubilee Year the benefit of the personally privileged altar, so that, when saying Mass, they can apply a Plenary Indulgence to one soul in purgatory—the particular soul to be specified by the priest (Apostolic Constitution, January 6, 1929; *Acta Apost. Sed.*, XX).

PERMISSION TO JOIN ANOTHER CATHOLIC RITE

From ancient times the permission to join another Catholic Rite could be obtained from the Holy See only. Since the establishment of the Sacred Congregation for the Oriental Church, that Congregation had authority to grant, in the name of the Holy See, transition from one Catholic Rite to another. The same Sacred Congregation used to inquire of the Papal representatives in the respective country of the petitioners whether the reasons for the change advanced by them were true, and then decide whether or not the request should be granted.

In recent times more and more Catholics of the Latin Rite have settled in Oriental countries, and many Catholics of Oriental Rites have immigrated to countries of the Latin Rite, and the distance of some of these places from Rome has made it difficult for the Sacred Congregation to get the necessary information promptly, so that there has been much delay in granting the request. Wherefore, the Holy See has been requested to authorize the representatives of the Holy See in the various countries to grant the permission for the transition from one to another Catholic Rite. When the question was proposed to the Sacred Congregation for the Oriental Church, the Cardinals constituting this Congregation were of the opinion that it would be very timely to grant that permission to the Papal Legates, giving them instructions as to the reasons which are to be considered good and sufficient for granting that permission.

The Holy Father, Pope Pius XI, concurred with the opinion of

the Sacred Congregation, and has given the Papal Legates, Nuntios, Internuntios, Apostolic Delegates, and those who temporarily take their place, authority from January 1, 1929, to grant the permission, requiring them to make an annual report to the Sacred Congregation for the Oriental Church on how many permissions they have granted either to Latins to join an Oriental Rite or to Orientals to join the Latin Rite. If priests ask for this permission, the Papal Legates have no authority to grant the same; such requests must be made to the Sacred Congregation for the Oriental Church, as before. The same procedure must be followed by all Catholics living in countries for which no Papal legate has been appointed (*Sacred Congregation for the Oriental Church, December 6, 1928; Acta Ap. Sedis, XX, 416.*

WARNING OF THE PAPAL COMMITTEE FOR RUSSIA

The Committee has been informed that a certain John Tarlowsky has posed as a priest and even a bishop of the Latin Rite of the Diocese of Tiraspol in Russia, pretending that, together with other priests and Catholic people, he has suffered all manner of tortures for his faith. It has been ascertained that the man is no priest, and has never belonged to the clerical state. Since his stories are liable to arouse bitter feeling against his pretended persecutors, and his lies may prove prejudicial to the Church in Russia, the bishops in whose territories he is or has been residing should denounce him to the civil authorities that they may stop his lying campaign (*Papal Committee for Russia, December 4, 1928; Acta Ap. Sedis, XX, 418.*).

PONTIFICAL APPOINTMENTS

Rt. Rev. Robert G. Armstrong, of the Diocese of Seattle, has been appointed Bishop of Sacramento.

Homiletic Part

Sermon Material for the Month of April

FIRST SUNDAY AFTER EASTER

The Miracles of the Gospels

By D. J. MACDONALD, Ph.D.

"But these are written that you may believe that Jesus is the Christ, the Son of God" (John, xx. 31).

SYNOPSIS: *I. Miracles of Christ: many and conspicuous.*
II. Establishment of Christianity unexplainable if Christ did not perform miracles.
III. Non-Catholic explanation of miracles untenable.
IV. Catholic explanation the only reasonable one.

Some of the disciples of our Saviour told Thomas that they had seen the Risen Saviour. "But he said to them: Unless I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." Eight days afterwards the disciples and Thomas were in a room, and Jesus appeared in the midst of them, the doors being closed. Our Saviour told Thomas to put his hand into His side; He gave Thomas the evidence of His Resurrection that he wanted. St. John, moreover, says in today's Gospel: "Many other signs did Jesus in the sight of His disciples, which are not written in this book." And St. Matthew tells us: "His fame went throughout all Syria, and they presented to Him all sick people that were taken with divers diseases and He cured them."

The evidence for the Resurrection of Christ and for His other miracles is too great to admit of prudent doubt. The accounts that we have of these miracles were written by men who either saw the miracles which they described, or who got their information first-hand from those who witnessed them. The Apostles told the story of these wonderful happenings publicly to people who were able and eager to deny them, if that were possible. St. Peter, for example, on the day of Pentecost began his sermon: "Men of Israel, hear these words: Jesus of Nazareth a man approved of God among you by miracles and signs, which God did by Him in the midst of you, as you also know" (Acts, ii. 22).

If, as some say, these miracles did not occur, why did the Apostles say that they did occur? The Apostles could not have been themselves deceived, because the miracles of our Saviour were too numerous, and the circumstances accompanying them were of such a nature to make that impossible. Surely, the doubts of Thomas and the events recorded in today's Gospel disprove the theory that the Apostles were deceived. Neither is it reasonable to suppose that the Apostles invented these stories about the miracles, because they had nothing to gain from these inventions but persecution and death. No, the telling of these wonderful stories, the zeal of the Apostles, and the spread of Christianity would have been impossible if these miracles had not really occurred.

REPUDIATION OF MIRACLES MAKES ESTABLISHMENT OF CHRISTIANITY UNEXPLAINABLE

Nearly all our sociologists either deny that these miracles occurred, or that they are to be explained in the Catholic way, if they did occur. The principles of their own science, however, make it impossible to accept their theories concerning miracles. Their principles with regard to the way in which beliefs are formed and the strength of these beliefs after they have been formed—their teaching with regard to the difficulty of changing prejudices, and their insistence on getting at the cause of human activity—should make these sociologists see that it is impossible to explain the rise and spread of Christianity if these miracles did not occur.

Sociologists stress the strength of prejudice and the great difficulty of changing the beliefs and customs of a people. Lumley, in his "Principles of Sociology," says the masses "are diabolically conservative . . . they are inert." We cling to our ideas, to our sentiments, and to our ways of doing things, as we would to our dearest possessions; they are part of ourselves. Our ways of doing things and our ideas are always right, because they are our ways; and it is only with the greatest effort that they can be changed.

In view of these facts, how do our sociologists explain the sudden and extraordinary changes that were wrought in the beliefs of thousands during the short time of the preaching of the Apostles? True, minor changes in beliefs can be made in a short space of time, but

not the revolutionary changes that took place in the Jews who became Christians. A glance at some of these revolutionary changes will convince us that nothing short of divine intervention in the form of miracles could have produced these changes.

The Jews who became Christians gave up the distinction between legally clean and legally unclean food that obtained among them; they gave up their tradition of not eating with Gentiles and of not entering their houses. They gave up, not only many of their customs, but also many of their most cherished religious beliefs. The abandonment of circumcision, for example, almost caused a schism among the first Christians. The Kingdom that our Saviour preached was entirely different from the one that the Jews expected the Messiah to establish. The teaching of our Saviour with regard to the family was very different from the views of the Jews on this subject, and appeared fanatical to them. They objected to His teaching on the ground that Moses had allowed divorce. Much of His teaching they could not even understand. "Many, therefore, of His disciples hearing it said: This saying is hard, and who can hear it" (John, vi. 61).

These, then, were some of the changes that took place in the beliefs of the Jews who became Christians. No doubt, the fixed beliefs and habits of a people have been blasted out by gunpowder and force, by the prestige and power of an oppressor; but there were no such forces at work in the establishment of Christianity. Its establishment and rapid spread must be explained on other grounds, and these are the miracles of Christ. Human activity has its causes, and the only adequate causes given us by history for the conversion of the Jews are the miracles of Christ.

MATERIALISTIC EXPLANATION OF MIRACLES UNTENABLE

The evidence for the miracles of the New Testament, and for those of today, is so strong that many unbelievers admit that these marvellous events must have taken place. At the same time they do not admit the Christian explanation of these events. Their explanations are varied, but the most commonly accepted one among them is that these miracles were caused by some unknown force which science has not as yet discovered. What an explanation!

If this explains them, one need never be at a loss for an explanation. If this explanation is valid, anyone can pass a civil service examination or a state board medical examination. All that one would have to say in answering a question about the causes of typhoid fever, would be that it is due to some unknown cause, and make 100 per cent. This explanation of the materialists explains nothing.

Not only is this theory of the sociologists no explanation of miracles, but it cannot be accepted without undermining the foundations of science itself. Science tells us, for example, how much work sixty pounds of steam will do under given conditions. It will do no more and no less. Medical science tells us just how long a broken bone will take to heal under given conditions. If there are some unknown forces in nature that may capriciously make the sixty pounds of steam do more work, or cure the broken bone in half the time ordinarily required, then there is nothing certain in science. If some unknown natural force can come into play at Lourdes, for example, why may it not come into play somewhere else, and upset the calculations of doctors and engineers, who cure and build on the assumption that there is constancy and uniformity in the ways of nature? The theory of our sociologists with regard to miracles is inconsistent with the generally accepted view of science. On the other hand, the Catholic theory holds that the ordinary ways of nature are not interfered with capriciously; they are interfered with only under certain conditions, as for example in response to prayer or in testimony of the truth. It is only under these conditions that these marvellous interferences with nature can happen.

CATHOLIC POSITION THE ONLY REASONABLE ONE

The theories, then, of our materialistic sociologists do not explain many facts, and are full of difficulties. First of all, their denial of the existence of God makes it impossible to account for the order in and plan of the universe. And their denial of the existence of God makes it impossible to account for miracles. Their first denial leads them from one difficulty into another. On the other hand, the Catholic view accounts readily for the existence of miracles. They are interruptions of the physical order by the Creator of nature for moral purposes. "But these are written that you may believe that

Jesus is the Christ the Son of God: and that believing you may have life in His name" (John, xx. 31).

Surely, then, the Catholic position is more reasonable than that of the materialistic sociologist. The phenomena of today's Gospel, the resurrection of Christ, the revolutionary changes in the beliefs of the Jews who became Christians, and a host of similar phenomena must be accounted for, and they are accounted for in the Catholic theory of life. They fit in admirably with belief in the existence of God, with belief in the immortality of the soul and in the divinity of Christ. They cannot be accounted for in the materialist's philosophy of life. Let us, then, be grateful to God for the miracles wrought through His power. Christ performed them to give us peace, to strengthen our faith. May they so strengthen it as to make us zealous Catholics!

SECOND SUNDAY AFTER EASTER

True Christian Joy

By J. ELLIOT Ross, C.S.P.

"Rejoice in the Lord!" (from the Introit of the Mass).

SYNOPSIS: I. *Easter preëminently a feast of joy.*

- (1) *But Easter is not the only season we should rejoice.*
- (2) *We should get back to attitude of Early Christians, who called Gospels glad tidings.*

II. *Religion really is only solid basis for joyousness.*

- (1) *Religion at least diminishes sin and suffering, and it makes death a re-birth into another life.*
- (2) *Irreligion, on the other hand, does not do away with sin or suffering or death. These remain and are harder to bear with unbelieving outlook.*

III. *Yet, some excuse for unbelievers thinking that religion robs people of joy of living.*

- (1) *Religious curricula.*
- (2) *Attitude of some Catholics.*

IV. *As an indication of Church's mind, go over Introits of all Masses. Then deliberately cultivate an attitude of joyousness—"Rejoice in the Lord!"*

The feast of Easter is preëminently the feast of joy. The work of Christ, begun with the Nativity, has been completed. Christ, who suffered and died for our redemption, has risen gloriously from the dead. Our redemption has been carried through, and Heaven

won back for us. And so the Church's liturgy is interspersed at this time with innumerable alleluias to indicate her joy.

But it is not only during the Easter season that we should be joyful in our religion. And it is not only at this time that we find the note of joy emphasized in the Church's liturgy. In fact, in so far as the variable parts of the Mass are concerned, joy predominates throughout the whole year. Even during a time of penance such as Lent, or even when we commemorate events which under one aspect are sad, as during Passion and Holy Week, the element of joy is not lacking. It is in connection with Christ's crucifixion that the Church sings: "O felix culpa: O happy fault!" She finds a reason for rejoicing even in man's first sin, because that sin brought about Christ's incarnation.

At Christ's birth, the Angels brought glad tidings of great joy to the shepherds. And the Gospels are sometimes called the glad tidings. One significant characteristic of the early Christians, as distinguishing them from the adherents of so many other religions, was their joyousness. The problems of this vale of tears had been solved for them. As Christ predicted, their sorrow had been turned into joy. They could face death, not only with stoical equanimity, but with gladness. And what is more, with the glad tidings of the Angels ringing in their hearts and buoying them up, they could joyously face life, too—a life of hardship and suffering.

RELIGION THE ONLY SOUND BASIS OF JOY

As a matter of fact, religion is the only sound basis for joy in living. Some years ago, Mallock wrote a book called "Is Life Worth Living?" It was really an argument for Catholicism, as offering the only solution to the problems of life. It is true that, from an intellectual standpoint, sin and suffering and death are still great problems for us. But they are considerably less of a problem for us than they are for the irreligious man. The mere denial of religion does not do away with sin, or with suffering, or with death. Quite the contrary. Sin, and death, and suffering are emphasized by denying religion, and they are made more difficult to bear.

Sin remains, at least in the sinful acts committed by others against ourselves. If a man steals my purse, I do not get the money back

by denying that there is such a thing as morality, and affirming that the man therefore committed no sin. To deny the existence of God, to refuse the consolation of religion, does not cure cancer, but makes it rather harder to put up with. To assert that death ends everything does not prevent death.

Religion, indeed, is the only real consolation we have against the trials and tribulations of this life. Religion is what makes life on earth worth living, to say nothing of the life hereafter. If it were not for religion, then one might just as well end everything with a bare bodkin, as Hamlet contemplated. In certain circumstances, suicide is the logical conclusion of irreligion, no matter how often natural instincts of self-preservation triumph over logic in the lives of individual unbelievers.

SOME EXCUSE FOR UNBELIEVERS WHO THINK OTHERWISE

And yet I suppose there is some excuse for unbelievers concluding that religion robs people of the joy of living. The religion of some people does make them fearful, uncomfortable, unhappy. They are so constantly dreading eternal damnation that they get no satisfaction out of the life God has given them here on earth. Their whole thought is of sin and hell.

Recently I was going over a book on religious curricula, and in the chapter on the Catholic schools the criticism was made that the fearsome side of religion was over-emphasized. Certain quotations were given from our textbooks to back up the charge. I think that the treatment of our teaching was unfair. A case had been built up by selecting the appropriate texts that fitted in with the thesis. Certainly, in my own experience as a child in Catholic schools there was no such disproportion in the teaching. I don't think I ever realized, until I became a priest, how large was the element of fear in the religion of some Catholics.

Dealing with people in the confessional and otherwise, however, I must admit that some are too fearful. And it is the good people who suffer in this way. The big sinners, who ought to be afraid of falling into the hands of the living God, go on unmindful of God's judgments. Through the influence of climate, or a defective early training, or environment, or a morbid nervous system, some

Catholics are too dour in their religion. They emphasize too much the aspects of sin and death and hell. They lose that proportion which the Church maintains in her liturgy. All life for them is one continuous Good Friday. Christ is always in the tomb. There is no Easter to irradiate their thinking about God.

INTROITS REVEAL MIND OF THE CHURCH

Perhaps all of us are subject to this temptation at times. And so I want you all to try a little experiment that will take only a few minutes of your time, and only a few cents of your money. In your missals, or in a prayerbook giving the Introits of all the Masses, underline the phrases that bespeak comfort, consolation, hope, joy. Those whose Catholicism has been rather full of fear will be surprised to find that nearly every Introit has some thought of joy in it. Naturally we should expect joy in Advent, at Christmas, at Easter. But joy runs like a golden thread through the whole year. Even during a season of penance, such as Lent, the Church does not forget the glad tidings of salvation. And I do not see how we can get any more official expression of the Church's attitude than in the prayers she has selected for her Masses. Here we have the distilled wisdom of the centuries; and the proportion between hope and fear, between sorrow and joy, between suffering and consolation, gives us a hint of what the Church expects in the lives of her children.

I am, then, merely representing the mind of the Church in urging upon you to cultivate the attitude of joyousness, hope, confidence, rather than of fear. Do not lose sight of the possibility of sin, and of punishment for sin. But at the same time realize that the best protection against sin, and against going to hell, is to keep one's mind primarily upon the love of God. The fear of the Lord is the beginning of wisdom, but only the beginning. We should go on to hope and confidence and joy. As we are admonished in the Introit for today: "Rejoice in the Lord!"

ALL SHOULD CULTIVATE AN ATTITUDE OF JOYOUSNESS

All this is partly a matter of temperament. To some people it comes naturally to be happy and joyous, and to others to be timorous, discouraged, filled with dread. But the confident, joyous attitude can be cultivated. Those who start with a somewhat melancholy

temperament can overcome it. The reason why some otherwise good Catholics are not more joyous is because they have not realized that their religion demands joyousness. They will confess whispering in church or missing grace at meals, but it never occurs to them to confess that they yielded to the "blues."

But Catholicism really has a great deal to do with joyousness in living. As I have said, religion is the only basis that can make us independent of the sufferings and sorrows that must inevitably come to us. And some of those who have suffered most in every way, have been among the most joyous. St. Lawrence on the gridiron was undoubtedly suffering. And whether the story of his saying to his torturer, "Turn me over, I am done enough on this side!" is apocryphal or not, it is at least an accurate indication of the ideal of spiritual independence of physical suffering. St. Francis of Assisi was the personification of joy, though he was wedded to Lady Poverty.

If we keep thinking joyous thoughts, if we follow the lead of the Church's liturgy as the seasons roll around, we shall gradually achieve a joyous disposition, an ability to put aside suffering and sorrow in the light of the consolations of our religion. It is principally a matter of emphasis, and the emphasis is within our power. "Rejoice in the Lord!"

THIRD SUNDAY AFTER EASTER

Bearing Our Burdens

By JOSEPH A. MURPHY, D.D.

"You now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you" (John, xvi. 22).

SYNOPSIS: I. This message was given to the Apostles to help them bear the heavy burden imposed upon them.

(a) Christ kept His promise, and, as a result, they had true happiness; for

(b) God had "fitted their backs for the burden."

II. This message was given to all men, for all men are burdened heavily with the sorrows and miseries of life, and the great terror of death.

(a) But remember, God fits back for the burden, and these sorrows will pass.

(b) Have courage then, and trust in God, and you will have eternal joy that "no man shall take from you."

The consoling words of our text this morning were spoken by Christ Himself at the Last Supper. His Apostles were about to suffer the greatest, the most desolating sorrow of their lives. They were to be helpless and almost hopeless witnesses of the Passion and Death of Jesus Christ, their beloved Teacher and Friend, their Master and their Lord. To prepare them for this sorrow, to strengthen them in this terrible trial, He spoke to them these words of consolation: "You now indeed have sorrow. But we do not fear, do not lose courage; I will see you again and your heart shall rejoice; and your joy no man shall take from you."

He had just ordained these Apostles. Their First Mass had just been celebrated by Christ, the High-Priest of the New Law. He had predicted His death. He would carry the heavy cross to Calvary. They in turn must carry that cross and preach Christ crucified to the ends of the earth. He had consecrated them to a work which, humanly speaking, no man could possibly accomplish. They looked at one another in amazement. Christ was to die, to leave them; and they were to carry on His work! They knew they could not do it. They knew their unfitness. With Christ all things were possible—but He was to die and leave them! Then Christ, seeing the dismay in their hearts and the unspeakable sorrow that overwhelmed them, gave them this solemn promise of help and consolation: "Now you have sorrow, but I will see you again and your heart shall rejoice." He would not leave them. He would not desert them. They knew that with Christ nothing was impossible. They knew that, in His name and with His help, they could do all things.

CHRIST KEPT HIS PROMISE

We know from history how Christ kept this solemn promise. We know that the Apostles did the humanly impossible. "Their sound went forth into all the earth and their words to the ends of the world." We know that they worked, in season and out of season, "preaching Christ and Him crucified." We know that, in spite of persecution and untold suffering, they persevered unto death. What we do not realize at times is that, in all this arduous and impossible mission, in all these sufferings, they were incredibly serene and happy. They bore the cross bravely and even cheerfully, as St.

Paul bears witness when he says: "I am filled with comfort: I exceedingly abound with joy in all our tribulation." And they were able to do this because Christ was with them, because He helped them.

There is an old saying that "God fits the back for the burden." The Apostles bore a heavy cross. They were not very learned; they were not rich; naturally speaking, they did not seem at all adequate for the tasks imposed on them. But they did the work. God fitted their backs for the burden. "My grace is sufficient for thee."

ALL MEN HAVE SORROW

"Now you have sorrow." The words of Christ come down through the centuries to us this morning, and we know how absolutely true they are. This message goes straight to the heart of every man and every woman. There is nobody living on this earth who does not have to carry the burden of sorrow. The Prophet Job put the truth plainly enough: "Man, born of woman, living for a short time, is filled with many miseries." Suffering is the lot of all. Nobody escapes. We are all children of Adam. Some suffer more than others, but God "fits the back for the burden." We are born in weeping; we die in tears. Sometimes it is health, sometimes it is business which fails us. Sometimes our family, sometimes our friends, cause us worry and sorrow.

OUR RENDEZVOUS WITH DEATH

At best, we all have a rendezvous with death. That dark shadow lies athwart every life. Whether we realize it or not, we have all been assigned the rôle of Damocles in this life. You may recall the old story about Damocles, a courtier of King Dionysius of Syracuse, and, like all courtiers, a flatterer. He was praising unduly the good fortune of the king, when the king resolved to teach him a lesson. So he invited him to a splendid banquet. But, as Damocles sat at table in the midst of all the luxury of the court, he glanced upward, and to his terror there was a gleaming sword above his head, suspended from the ceiling by a single horse-hair. That sword hangs above the head of every one of us. Death knocks ruthlessly at the door of the rich and the poor, the young and the strong, the aged

and the infirm. Death is the greatest conqueror the world knows, and he comes to claim our nearest and dearest, sometimes when we least expect it. And our hearts are crucified, as, one by one, we lay in their last resting-places those whom we love and cherish dearly. Then the face of the Lord is hidden. There is no consolation in our prayers. In desolation we cry with Christ from the cross: "My God, my God, why hast Thou forsaken me?" Let us not forget, in those moments of anguish which come into every life, to add those other words of His: "Not my will but Thine be done." God fits the back for the burden. The bruised reed He will not break; the smoking flax He will not quench. Have courage!

"Sunshine when God wills it,
When He wills it, rain;
Comfort for thy spirit,
Or should He send it, pain.
But ever, ever courage,
Be it loss or gain."

Fear not, He who notes the sparrow's fall, will not impose on you more than you can endure. "Are you not of much more value than they?"

CONSOLING WORDS OF OUR LORD

Listen, then, to the reassuring and consoling words of our Blessed Lord in the Gospel of today. Now you have sorrow—every man and woman on this earth. But courage! Christ Himself will help you to carry the cross. His grace will be sufficient for you. These sorrows will pass as surely as life itself will pass. "They that sow in tears shall reap in joy." He will come for you in a little while, and your hearts shall rejoice. No good Christian should ever be downhearted or despondent. Sorrows and difficulties are inevitable in this life. You cannot avoid them. But remember, they pass. Meanwhile, if you rely on Christ, if you put your trust in Him, He will give you strength and courage to carry on. God fits the back for the burden.

Never for a moment think that God does not love you, because He sends you sorrow and suffering. You are far more probably among the chosen of His friends like the Apostles, like the great Theresa who cried out: "More, O Lord, yet more," and wished either to suffer or to die. Christ did not shrink from the cross, nor

His blessed Mother from the seven piercing swords. Bear your cross with courage, then, and help Christ to carry His. All suffering borne in patience is meritorious. Yes, even learn to rejoice in the cross. During the French Revolution sixteen Carmelite nuns were executed by the guillotine in one afternoon. They knelt each of them, and kissed the scaffold as they might have kissed the cross of Christ itself—and it was, for them, the cross of Christ. These cloistered women, delicate and refined, went to their deaths like veterans of a hundred wars. God gave them the strength, because He always fits the back for the burden.

Our crosses are not as great as the cross given to these good women. Yet, we grumble. When we think of the great reward that awaits us, when we think that for the patient endurance of the cross an eternity of happiness with Christ will be ours, surely we too can learn to kiss the cross. We may shed tears now, tears that our bruised hearts cannot hold back, but with our eyes of faith we see that our Blessed Lord will soon come, and that He Himself will wipe away those tears and fold us to His loving heart. He will give us everlasting happiness, and “our joy no one will take from us.”

FOURTH SUNDAY AFTER EASTER

A Divine Valedictory

By DANIEL A. DEVER, PH.D., D.D.

“Because I have spoken these things to you, sorrow hath filled your heart”
(John, xvi. 6).

SYNOPSIS: I. *The Apostles' sorrow at Christ's announced departure.*
II. *Christ's departure was for our gain.*
III. *Christ's parting gift.*
IV. *The Sublime Doctrine of the Trinity.*

In the Gospel of today, we are present at one of the most solemn scenes that earth has ever known. We are standing with the Apostles and disciples, listening to the last farewell of Christ at the close of His mortal life. He was still to speak with men, but in a risen, immortal presence.

And all farewells are sorrowful. The partings of friends are always sad. But proof is not needed here. Every heart has its own memories. And, the nobler the friend and the tenderer the tie, the

harder the breaking. Long separations are trying; final ones know no relief. And three years of companionship is a very long time. To the Apostles and the disciples, their nets and their fishing seemed little more than the uncertain figures of some fantastic and long-lost dream, and, knowing more fully now something of the fixity of God, they scarcely had thought of any further change. Friendship can leap into flame in an instant, and each instant can immeasurably increase its intensity. And if coldness and insult and persecution are relentlessly pursuing some sincere and devoted little band, such as that of the Master and His few and timorous followers, the internal bonds of friendship and support are fused into chains of indestructible gold. And Christ had known His disciples long before the time of His ministry. His friendship with them and for them was a divine, an eternal reality; and yet it was a friendship now to be broken and never again renewed in its present, troubled indeed, yet most endearing and entrancing form. We should search in vain for any more justly touching scene of refined human feeling under the unnatural strain of rending, but blameless grief.

CHRIST'S DEPARTURE WAS FOR OUR GAIN

And the Apostles and disciples were sad. "Because I have spoken these things, sorrow hath filled your heart" (John, xvi. 6). They were sad beyond any further burden of sorrow. "You cannot bear them now," said the Master, speaking of the all-important things that He still had to impart. And Christ was sad, because Christ was human—much more so than any of us, for He was the only perfect man. He shed true tears over Jerusalem, and He was saddened now, as any true man must be when parting from dear and familiar friends. If even the emissaries of the rulers and Pharisees could say: "Never did man speak like this man" (John, vii. 46), not less truly can we repeat: "Never did man love or grieve as Christ loved and grieved."

And yet this gentle, loving, saddened Christ—the Christ who said: "I have called you friends" (John, xv. 15)—now declares that it is expedient for Him to go, that the time has come to break up this sweet alliance, at once the most lofty and the most tender that earth has ever known. He declares He must return to the Father that sent Him, adding the even more strange assertion that it is for their

gain that He should go. Separation from God can never be a good in itself. Indeed, it is the very definition of sin and the essence of punishment in its direst form. And yet the truth remains that even association with Christ in His open, personal presence can be an occasion of loss to beings less perfect than Him. Its very attractiveness is its poison. He was the ambassador of a lofty, spiritual, and supernatural religion that no eye could see, and no hand could clasp; and this high, ethereal, intangible gift could easily be lost in the irresistible charm of the bearer. God defeated all the Crusades, when men were forgetting Christ's pulsing heart in eternal tabernacles, in order to trace His fading footprints in the shifting sands; and if in our day General Allenby, so justly styled "The Last Crusader," was at last permitted to wrest that holiest of lands from the rule of the Moslem, it may well be that his triumph was given only because the essentially spiritual and elevated character of the religion of Him who once trod its byways, and slept weary on its sacred hills, has now become secure from that first holy, yet lowlier view. It was expedient for His disciples that He should go. It is even more expedient for us that we never even saw Him. For with His departure they were forced to become more spiritual in their attachment; and with all its pain, even we can now understand in some degree the strong contrasted emphasis of superiority with which Christ said of us: "Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed" (John, xx. 29).

CHRIST'S PARTING GIFT

Nevertheless, Christ did not leave His faithful disciples without a last deep token of His parting love. Truly, "having loved His own who were in the world, He loved them unto the end" (John, xiii. 1). Infinitely noble in Himself and the model of all true nobility, He well knew that all real exaltation of station brings its own obligations; and He left a legacy worthy of His rank. Upon the dark background of that fearful world for which even He could not pray (John, xvii. 9), He threw all the white splendors of the Trinity; He left us here the most explicit declaration and demonstration of the threefold personality of God that the entire Scripture affords—an exposition, not only of the fact of a triune God, but also an

exact, theological explanation of the inner nature of that fact. So much so, that this very Gospel is still to be found in our daily theological text-books, and it is found there as the foundation and the keystone of that splendid bow of truth that spans, and always has spanned, both time and eternity. In other words, Christ, in departing from this world, left us as a last great gift an incipient beatific vision, for that last grand vision—man's final perfection and his ultimate bliss—is simply a direct, intuitive knowledge of God as He is in Himself; and in Himself He is one and three, and Christ here has laid open the last Holy of Holies, even of divinity. He has broken the Seven Seals (Apoc., v. 5) of even eternity's scroll, and has left its flaming secrets as His dying testament of love.

Nay, He did even more. Just as He did not restrict Himself to the mere assertion of the Trinity—a treasure beyond all price in itself—but went on to the reasons underlying the great mystery of divine personality, so He did not restrict Himself to those reasons of origin and of distinction, but went on to the activity, sublime, divine, united and triune, of which those reasons were the base. He showed the Father acting as the first great principle of being and of power: "I go to Him that sent Me." He shows Himself as the living exemplar of that Father's plan and as a second great principle—united to the first—of being and of activity, a principle giving life and power to a God—to the Holy Ghost. "He shall receive of Mine . . . I will send Him to you." And of that Holy Ghost He says: "He will teach you all truth . . . what things soever He shall hear, He shall speak, and the things that are to come, He shall show you."

THE SUBLIME DOCTRINE OF THE TRINITY

Surely, a divine valedictory. Surely, a sublime farewell. Surely, a magnificent legacy. Surely, a noble gift. Surely, the dying gift of a God, this open and exact revelation of the Eternal Trinity, the first treasure of eternity and the last wealth of the ages. Surely, the poor and humble Galilean saved the best wine for the last; saved it for the end of the banquet of man's earthly personal union with God. For His last mortal words are a message of infinite light and of infinite love and of infinite power—all deployed for our sake. His own remaining story was still, indeed, to be written in blood

in the Garden, in the dust of Jerusalem's streets, and on Calvary; but He only and humbly says that He must return to the Father that sent Him, as if He were but a messenger now recalled. Then He outlined, as it were, His own elimination, and the substitution of the Holy Ghost for all the finer parts of the work; as if He here copied His own precursor, and said: "He must increase, but I must decrease" (John, iii. 30). There remained only death to seal His last mortal love and His last mortal sorrow at parting, with His own outpouring blood.

It is hard—nay, it is impossible—for us to realize at this time what this meant to Peter and Paul and to all the other Apostles and disciples in those early days. For up to that moment this glorious Trinity of divine Persons was all but unknown. As Franzelin notes (*Trin.*, Th. VI), it certainly formed no part of the common faith of the Jewish people. No Jewish child ever invoked the Father, the Son, and the Holy Ghost; since neither it nor its parents had, or could have, any distinct knowledge that these three divine Persons really existed. And even the earlier Christians themselves were in ignorance of it. When asked by Paul, "Have you received the Holy Ghost?" the Ephesian disciples (Acts, xix. 2) ingenuously responded: "We have not so much as heard whether there be a Holy Ghost." In the Old Law, there were, indeed, many veiled allusions to the Trinity; but they remained only vaguely recognized, until the completing radiance of the New Dispensation brought out all their real significance and power.

We can only add a few deep words referring to ourselves; words that disclose still another inestimable treasure hidden by Christ in His last beneficence. And these words are the simple statement of the beautiful fact that, while Christ here shows that in the Godhead the necessary, inviolable order is Power, Wisdom, Love, He also shows that in our own souls this order must be exactly reversed: that Love must first touch our hearts, and then Wisdom lead us to Power—to that ultimate Power from whom, like Christ, we came, and to whom, again like Christ, we must return, if we are ever to find our final and full perfection. The Holy Ghost must give us grace, the Son must lead us, the Father must perfect us.

Book Reviews

PULPIT AIDS

Under some such title as the above might the discerning preacher mentally docket or tag four volumes recently issued. All of them differ in scope and method, but exemplify as many different types of pulpit aids.

First, we have a volume of "Sermon Notes."¹ Father Drinkwater had already published two volumes of sermon-notes and homily-notes on the Sunday Gospels. The present work covers other large reaches. The priest may well be pleased with this fairly vast array of subjects and suggested treatments—upwards of two hundred of them—capably thought out, concisely and familiarly expressed, beautifully printed, and forming withal a slim and attractive book.

Next, we have a volume of Sermon Outlines.² Father Chapman had also favored preachers in similar fashion. The outlines (as he modestly styles them) in the present book are quite full, and would meet the needs of short sermons (of about 1000 words). But now and then he inserts a suggestion that would offer opportunity for appropriate elaboration or further development, such as a mere reference to Scripture texts, to a specified article in *The Catholic Encyclopedia*, to a painting by Raphael. All this is helpful and stimulating.

Not easily to be categorized in a brief way is the work by Bishop Keppler.³ He finds the Epistles and Gospels of Advent extremely fertile ground for highly varied homiletic treatment, and accordingly furnishes us with many subjects and sketchily outlined treatments for each one of the Epistles and Gospels of Advent. But both topics and treatments depend on a previous exploration of the liturgical setting of the Advent pericopes, and this setting is learnedly expounded by the Bishop. The work needs careful study, and obviously is not meant so much to lessen, as to broaden, our preparation for preaching. The Prefaces by Cardinal Bourne and the translator, and the Author's Introduction, are almost necessary *prolegomena* to the work itself. In view of a prevalent misapprehension, the reference to "4000" years (page 12, *ad fin.*) is unfortunate.

Only a word or two need be said of the fourth type of pulpit aid.

¹ *Two Hundred Sermon Notes.* By the Rev. F. H. Drinkwater (B. Herder Book Co., St. Louis, Mo.).

² *Sundays of the Saints. Sermon Outlines for the Feast Days which may occur on Sundays.* By the Rev. Michael Andrew Chapman (B. Herder Book Co.).

³ *The Advent Epistles and Gospels Homiletically Explained.* By the Rt. Rev. Paul von Keppler, D.D., late Bishop of Rottenburg. Translated by the Rev. Hamilton Macdonald, M.A., with Preface by His Eminence Cardinal Bourne (B. Herder Book Co.).

Discourses "on the air" gain a wider audience than those in the pulpit. But Father Scott* will nevertheless help the pulpit in respect of both matter and style.

H. T. HENRY, Litt.D.

PAROCHIAL PROBLEMS

"It is indeed remarkable," as Archbishop Messmer aptly remarks in his Preface to "Modern Parish Problems,"* "how few books there are to make permanent the experience that is surely available concerning our modern parish problems." The more welcome to this volume from the pen of the indefatigable and wellknown author. The views set forth are based upon the experiences of others. That is to say, they are written by an observer rather than by one practised in the art. Some of the ideas advanced might mean adaptation in the presence of actuality. Nevertheless, the book is replete with sound sense based upon a wealth of practical illustrative material, and it is pervaded by a spirit of zeal and a healthy optimism.

"If we kept our people, we would soon possess the land," the author tells us. And so he addresses himself chiefly to the problems of holding those we have and attracting those we should have. The vague circle of fallen-aways and the ought-to-be's concern the author as they do every right-thinking priest. As causes, direct or indirect, of the huge loss that the Church constantly suffers, he indicts the nomadic spirit of many modern families—here one census, there the next. He deplores the failure to have a fixed policy, elastic indeed, but embracing a fixed minimum of standard parish organization, ordained by Ordinaries, fostered by a conscientious clergy and expected by the laity, so that it becomes a tradition with all. And this in place of the lamentable and frequent demolition by the successor of his predecessor's toil. He points out the shortsightedness of the priest who centers all leadership in himself, instead of dividing responsibilities with the laity and so training the latter in the much needed initiative, Catholic leadership and sense of responsibility. The leakage after graduation from school, the lack of interest of our youth in parish projects, the commercialized amusements, the spirit of the day, and the tendency of diocesan and national bodies to draw from the parish, also give rise to acute analysis and provocative remedial suggestions.

No startling innovations are suggested, but rather the exercise of more thought and zeal upon the problems just enumerated. The mystery of iniquity is apt to shrivel the priest's enthusiasm as the years

* *Father Scott's Radio Talks, 1927-1928.* By Martin J. Scott, S.J. (P. J. Kennedy & Sons, New York City).

* *Modern Parish Problems.* By Edward F. Gareschè, S.J. With a Preface by the Most Rev. S. G. Messmer, D.D. (Joseph F. Wagner, New York City).

advance, and "what's the use?" becomes too often a prevalent attitude. Courage, then, is advocated by Father Garesché, and that we should not expect too much nor undervalue what is done. These are, indeed, most useful attitudes. The same organizations, Sodality and Society, used more effectively and adapted to present-day needs—these are the foundation stones he offers. The author lays down four fundamental activities: the cultivation of an intense religious life, sociability, Catholic reading, and study clubs. Other related topics bear on cultural influences, parish libraries and good reading, as well as the larger fields of fostering right attitudes and helpfulness towards hospitals, schools, missions, movies and mixed marriages. And he would achieve these objects by organizing the parish societies into responsible committees.

That such a program calls for hard work, no one will deny—least of all, a conscientious priest who is already overburdened. But may we not, as the author truly says, judge that the very difficulty is the truest measure of the great need of such constructive measures? What is the youth doing for the Church? We should ask that question neither indignantly nor hopelessly, unless we have first answered, better than we do at present, the question: What is the Church doing for the young man and the young woman? Today in the United States the priest tends to become to many of those on the outer fringe of his flock (and to how many within?) merely a minister of religion. The same condition obtained in many nominally Catholic countries, and was followed by open hostility to religion. Father Garesché and the other clerical writers in books and magazines show that we are becoming increasingly aware of the problem and groping for its solution. Organization of the leaven should permeate and invigorate the whole mass. The reader will profit by this volume. Father Garesché writes interestingly. His language is discursive, fluent and agreeable. If here and there he is a bit repetitious, the whole makes easy reading.

JOHN K. SHARP.

ENGLISH LITERATURE

Brother Leo, the author of a new text-book on English literature,* needs no introduction in scholastic circles, for his many years of teaching, his lectures and his writings have long since earned him a distinguished place among the educators and literary critics of our time. The volume before us is the product of his mature scholarship and practical knowledge of teaching principles, meets a great need, and

* *English Literature. A Survey and a Commentary.* By Brother Leo of the Brothers of the Christian Schools, St. Mary's College, St. Mary's, California (Ginn & Co., New York City).

should be received with a hearty welcome and enthusiasm by teacher and pupil alike.

The book is unlike any published text-book on literature known to us. But it is not merely a different book, it is in our judgment a superior one. Among the distinctive features that will at once recommend it, is the captivating manner in which it is written. Brother Leo intends his book to be a guide to students, and he tells the story of English Literature with their needs and interests actively in mind. Too many text-books have been composed in the past without recognition of the fact that a student profits by his labors in proportion to the interest and enthusiasm he feels for a subject, and that one of the surest ways to dampen zeal in a class is to give pupils a manual written in a dry, dull style, or according to some system of formal and monotonous exercises. There is not a page in this present work that is not entertaining, and it reads throughout as refreshingly as a good novel. It surely makes the approach to the study of English Literature most inviting, and the classes that use it will not feel that they have been put through a grind, but that they have made a most delightful excursion into the realm of letters, and caught a vision of the charm inaccessible to those whose reading does not go beyond the news' column of a daily paper or the pages of some book of the hour.

But the good teacher must not only interest, he must also inspire his students. Here again Brother Leo's book has exceptional merit. The author understands well the high mission of literature—the added force and vitality it gives to knowledge, the richness, depth, culture and refined enjoyment it imparts to life, the ability to speak and write effectively which one gains from assiduous cultivation of its masters. These lofty incentives are placed before the reader at the beginning of the volume, and are kept before him throughout in the evaluations of writers and writings and of the benefit that may be derived from them.

Two baneful misconceptions of English literature Brother Leo strongly combats, namely, the views that literature is a sectarian thing or a mere adjunct of nationalism. Since the Reformation English literature as a whole—and, for that matter, the literature of Europe generally—has been non-Catholic or anti-Catholic; but it remains true that the literature of the English language, which before the sixteenth century was profoundly Catholic, has not ceased to be influenced by the Catholic spirit ever since. The writers of note of the Elizabethan and later ages have built on the tradition which they inherited. Some of the greatest lights in English letters in modern times have been Catholics, while others, though unaware of it themselves, show unmistakably a Catholic strain both in thought and writing. Brother Leo does not omit to call attention throughout his work to the influence of the Church and the contribution of Catholic writers to our literature, but he avoids

the mistake of giving space to writers, who, though excellent as Catholics, were not distinguished for their accomplishments in letters.

The nationalistic view of literature is, of course, looked upon today as a mark of prejudice and provincialism, but in his second chapter, "An Airplane Survey," Brother Leo shows very convincingly the reasons why such a view is entirely foreign to the nature of literature and to its historical development. English literature is indeed vast and excellent, but there are also other great literatures; there are great writers in our language today, but all of them are debtors to the English classics of the past, just as these are also in a measure debtors to the classics of other languages. Narrowmindedness in point of time, which cannot see that anything worthy of much attention has been done before the present century, is not a mark of an educated person, but it is not uncommon. For example, it has even become a matter of reproach that one should be an admirer of anything Victorian. What many persons need to realize is that the classic writings of a language are never out of date: "Unless our range of interests is circumscribed by what is altogether material and passing, we shall never be at a loss to find in those writings topics and thoughts that are just as entertaining today as when they were first expressed. . . . We shall be surprised upon reading them that, far from being stale, they are ever fresh, informing and entertaining. A classic writer lives, not only because his style has unusual merit, but also because he has given expression to thoughts that are common to all ages."*

Brother Leo's book introduces the student to a distinguished company, to the most noted contemporary men of letters of Great Britain and their great predecessors of the past; it helps the teacher to instill in his class an appreciation of the finer things that have been said and written in our language, and to direct them in the art of reading and writing with discrimination and profit. But students will wonder why all American writers have been omitted.

The publishers of this work deserve great praise for the attractive style in which it has been produced. The illustrations are many and of unusual interest and beauty. Many paintings hitherto inaccessible are reproduced, and the art galleries of Europe and numerous private collections in the United States are represented. "English Literature" should be widely patronized in our Catholic schools, and it is a most desirable, indeed a necessary volume for any priest's library.

C. J. CALLAN, O.P.

* *Excellence in English. The Power of Prose.* By Frank H. Callan, A.B.

THE REVIVAL OF THE PRAYER BOOK

The publication of so many new and excellent prayer books in recent years is a highly gratifying sign that at least this type of devotional work—probably the most important, at that—is regaining some of its lost popularity. Not so long ago it seemed as if, in so far as the bulk of our Catholic people were concerned, the prayer book was headed for extinction. Judging from casual observation in our city churches, even an average of one to a pew was a rarity. Where any aid to devotion was employed, the beads had the great preference. Now, while the Rosary is undoubtedly the most beautiful of our extra-liturgical devotions, its practice during the Mass is inadvisable in so far as it tends to divert attention from the Mysteries which are being actually enacted on the altar. Here is the focus of all Catholic worship, and, the more closely the faithful follow and identify themselves with the actions and words of the celebrant, the more fully will they participate in the fruits of the Sacrifice.

Three factors are undoubtedly contributing to the revival of the prayer book. In the first place, it is becoming better recognized that the vast majority of worshippers, not being endowed with the gift of meditation, cannot possibly keep their attention fixed on the services at the altar without some such assistance. Secondly, the liturgical revival has created a much more profound appreciation of the great beauty and significance of the prayers and ceremonies elaborated by the Church under the inspiration of the Holy Ghost. Thirdly—and we think this is no mean factor in the revival—our publishers of today are making an earnest attempt to produce something better than a string of prayers casually culled from the most convenient sources, printed with little regard for orthography or grammar, and bound as if the manual were not meant for actual use.

Especially characteristic of this new departure in prayer books has been the series edited by the Revs. Charles J. Callan, O.P., and J. A. McHugh, O.P., to which a third manual has now been added. This latest volume is entitled "Hail, Holy Queen," and is intended for women and girls.* Like its predecessors, this manual is distinguished by a most careful selection of the material with a special view to the exact class to whom the work is directed. The contents include all that our women could possibly expect to find in a prayer book: the Mass according to the Roman Missal (the only formula that an adult Catholic should use), prayers for Confession, Communion, a whole series of Novenas, the various Litanies and hymns, etc., etc. But the special feature that, we think, stamps this manual with an altogether individual character is the series of Practical Counsels for Catholic

**Hail Holy Queen*. By the Rev. Charles J. Callan, O.P., and John A. McHugh, O.P. (P. J. Kenedy & Sons, New York City.)

Girls and Women. We feel sure that these Counsels will be greatly appreciated by users of the manual, for they show a frank recognition of the conditions and difficulties under which the Catholic woman must today live her life and practise her faith. Here will be found sage, practical advice for various emergencies which the Catholic woman is unfortunately apt to encounter in the world of today.

In so far as its physical characteristics are concerned, there could scarcely be any improvement in the manual. It is indeed a pleasure to handle and to read. The type is large and attractive; the various bindings are handsome and substantial, and the illustrations in excellent taste. Such works as this, if distributed among his congregation, would greatly facilitate the pastor's task of guiding his flock.

THOMAS J. KENNEDY.

RECENT CATHOLIC FICTION

A fiction writer's most difficult undertaking is to make a story about real life convey the haunting outlines of an ideal. Everybody remains interested in reality, because it hems us round so closely; it is, in a measure, oneself. And yet there is so much even in a very good man's experience which is disappointing, bald, or fringed with wrongdoing, that the light seems to hover most uncertainly about it. In his latest work,¹ Father Chetwood has ventured upon just such an undertaking. His novel deals with a young man who comes directly into contact with the storms in which the beautiful things of the spirit are imperilled. Life makes his pulses beat faster, dresses itself attractively for him. This Ranny Plevor is not a flawless hero, but one in whom thousands of men will recognize at least something of their own youth. But he does have an incomparable sister—Biddy—upon whom the author seems to have lavished all his finest memories of mothering womanhood. She is interesting in herself, but her significance lies at least partly in the fact that very few priest writers have ever drawn feminine character so discerningly and yet so idealistically.

Father Chetwood writes fluent, creditable English. One likes these sentences not overladen with adjectives and beautifully precise in the classic manner. Your modern writer who must make an impression at all costs spills the liquor—and with that the flavor—of diction so frequently that it is a pleasant relief to come upon so much restraint and delicacy. Unfortunately, one cannot be so enthusiastic about the narrative method. The introduction of allegory into story-telling is a favorite device of Jesuit authors, and characterized the drama which Fathers of the Society wrote so successfully in the era of the Counter-Reformation. But, though "Black and White" introduces its monitors and symbolic

¹ *Black and White*. By Thomas B. Chetwood, S.J. (Joseph F. Wagner, Inc., New York City).

figures adroitly, one is not wholly willing to put faith in them. I hope the author will eliminate such matters in the many novels which, let us believe, he is destined to write.

The narrative is set attractively against a background of aristocratic Virginian society, and the people are all well bred. Incident is present in abundance, but the real plot is concerned with the struggle of the two leading characters for goodness. A kind of modern Everyman you will say, with some measure of accuracy. Yet, there is so much truth and tenderness and pathos in the telling that one is grateful for the light this book throws upon the underlying purposes of modern existence and for its own profession of faith. Wisdom can be found here, not merely in the philosophical reflection of separate passages, deftly interwoven with the story, but in the drift of the whole towards a Safe Harbor and a Holy Rest.

It is one of the inexplicable coincidences of literature that modern Irish writing should reveal so much affinity with the Germans and Russians. The relationship, which is not in the least an imitation, is most strongly evident in poetry and fiction having a Catholic connotation. Having finished Peadar O'Donnell's simple, moving tale of life and death,² I was reminded of Regina Ullman, who writes much the same kind of narrative about life in South German surroundings. The point seems to be that modern consciousness is arriving, in different places, at similar artistic conclusions. "The Way It Was with Them" sacrifices all "literary effect" in an endeavor to set forth reality itself without modifications. Mary Doogan, her son Charlie, the family and the island move in this book towards no dramatic crises apart from the mere beginning and ending of life. The sea and the crooning, the work and the wake, here become significant in their own right. When Mr. O'Donnell's attempts to stiffen the plot with extraneous episodes, he manages only to diminish the effect of his best pages. That some of the people described become very real and affecting is certainly true, as Mr. Lynd remarks in his introduction; but I think none of them is really detached from the picture of the group, which succeeds in keeping the directness of a primitive. The Catholic Book Club is fortunate in having found such a volume for its first offering to the public. It may not hold the interest of a great many, but is nevertheless virile and convincing art.

The ingredients of Mrs. Littleton's romance of sixteenth-century Spain³ are, by comparison, very absorbing and picturesque. There is a good melodramatic plot: the love which lies between Ferdinand de Soto

² *The Way It Was with Them.* By Peadar O'Donnell (G. P. Putnam's Sons, New York City).

³ *By the King's Command.* By Mary Brabson Littleton (P. J. Kennedy and Sons, New York City).

and Ysabel, the almost unparalleled difficulties which arise to obstruct their path, and the happy ending amid the exotic circumstances of Colonial America. Then, the author has read very widely in the literature and history of the epoch she describes, and naturally wishes to impart ever so much to the reader. Descriptions of court life and Moorish custom, of saintly discourse and imperial conquest, alternate with almost bewildering rapidity. Unfortunately, the ingredients do not blend, so that the total effect is one of remoteness from actuality. It is safe to say that no novel can be written with a view to supplying an account of an epoch. The purpose must rather be to tell the story of an individual life, employing background and social influence in order to render it understandable. Older habits of using a "love story" to make an historical work palatable are out of date. Today we do not recall even Sir Walter's learning, but his *Rebecca* and *Rowena* abide in the memory. Mrs. Littleton has undoubtedly profited much by the experience of writing "*By the King's Command*." I believe she may reasonably be expected to go on and give us a better book.

GEORGE N. SHUSTER.

THE HOMILETIC AND PASTORAL REVIEW

INDEX TO VOLUME XXIX

NUMBERS 1-6

OCTOBER, 1928, TO MARCH, 1929

PASTORALIA

By Charles Bruehl, D.D.

PAGE

<i>Is Ours an Irreligious Age?</i>	1
<i>The Psychology of Conversion</i>	117
<i>Psychological Aspects of Conversion</i>	233
<i>The Intellectual Factor in Conversion</i>	345
<i>Conversion and the Unconscious</i>	457
<i>The Will in Conversion</i>	575

HOMILETICAL SERIES

By the Rt. Rev. Msgr. H. T. Henry, Litt.D.

“Economy” in Preaching.....	16
<i>The Power of the Pulpit</i>	135
<i>A Coward’s Castle</i>	241
<i>Sermon Critics</i>	354
<i>Authority in Preaching</i>	475
<i>Emendanda Homiletica</i>	589

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By Ernest Graf, O.S.B.

<i>Sacerdotes Sancti</i>	32
<i>God our Creator</i>	143
<i>Walking with God</i>	265
<i>The Presence of God</i>	368
<i>The Mercy of God</i>	491
<i>The Mercy of God, as Illustrated by the Story of Jonas</i>	601

LAW OF THE CODE

By Stanislaus Woywod, O.F.M., LL.B.

<i>On Benefices</i>	40, 272, 386, 498, 623 691
---------------------------	-------------------------------

CATHOLIC EDUCATION

By Paul E. Campbell, A.M., Litt.D., LL.D.

PAGE

<i>The Aim of Catholic Education</i>	64
<i>Catholic Schools in the United States</i>	167, 281
<i>The Parish School Teacher</i>	395
<i>The Curriculum of the Elementary School</i>	508
<i>The Pastor and the School</i>	632

LITURGICAL NOTES

By the Benedictine Monks of Buckfast Abbey

<i>The Inwardness of the Liturgy</i>	57
<i>The Language of the Liturgy</i>	172
<i>Christmas and Epiphany</i>	292
<i>The Vitality of the Liturgy</i>	400
<i>Meaning and Effects of the Liturgical Cycle</i>	526
<i>The Liturgy of the Eucharist</i>	638

AS WE ARE

By Abbé Michel

<i>Meet the New Pastor</i>	50
<i>The New Pastor's First Sunday</i>	157
<i>Father John Takes Up the Census</i>	258
<i>Revising the Parish Budget</i>	374
<i>The New Curate Lays Off</i>	515
<i>The Annual Bazaar of St. Anselm's</i>	609

SCRIPTURAL ARTICLES

<i>Gleanings from the Scripture Field</i> . By Joseph A. Murphy, D.D.....	70, 286
<i>Some Preliminaries to Reading St. Paul</i> . By J. Simon, O.S.M., S.T.B.....	250
<i>Scriptural Questions Discussed</i> . By J. Simon, O.S.M., S.T.B.....	414

CASUS MORALIS

<i>The Impediment of Mixed Religion</i> . By Valère J. Coucke, S.T.B.....	80
<i>Intermarriage of Half-Brother and Half-Sister</i> . By Dominic Pruemmer, O.P., S.T.D.....	190
<i>Cases of Restitution</i> . By H. Davis, S.J.....	305
<i>The Seal of Confession</i> . By H. Davis, S.J.....	420
<i>A Complex Case of Public Decency, Affinity and Crime</i> . By Valère J. Coucke, S.T.B.....	539
<i>The Duties of a Confessor in Cases of Occult Concubinage</i> . By Valère J. Coucke, S.T.B.....	650

MISCELLANEOUS CONTRIBUTIONS

<i>Shrines: their Use and Abuse</i> . By the Rt. Rev. John L. Belford, LL.D.....	9
<i>St. Thomas and the Sacrifice of the Mass (Concluded)</i> . By James Brodie Brosnan, M.A.....	25
<i>Dispensations for Mixed Marriages</i> . By Stanislaus Woywod, O.F.M., LL.B.....	125
<i>Our Catholic Population</i> . By William Schaefers.....	150
<i>The Beloved Disciple</i> . By George H. Cobb.....	363
<i>The Catholic Marriage and Birth Rate</i> . By William Schaefers.....	381
<i>The Medical Secret: a Problem in Morals</i> . By James J. Walsh, M.D., Ph.D.....	466

	PAGE
<i>Experiments with the Sodality.</i> By John K. Sharp.....	483
<i>Dixit Insipiens.</i> By Bertram C. A. Windle, Sc.D., M.D., Ph.D., LL.D., F.R.S.	584
<i>The Professional Secret.</i> By Dominic Pruemmer, O.P., S.T.D.	598

ANSWERS TO QUESTIONS

By Stanislaus Woywod, O.F.M., LL.B.

<i>Birth-Control the Crux of the Confessor.—Stipend Belongs to Priest Who Says the Mass.—Permission for Reading of Forbidden Publications.—Some Practical Rubrical and Other Points.....</i>	74
<i>Baptism in Hospital Chapels.—Obligation of Pastors to Hear Confessions.—Term of Office of Local Superiors in Religious Houses.—Concerning Subdelegation to Witness Marriages.—Reading of Epistle and Gospel in the Vernacular During Mass.—Mass Stipend Belongs to Celebrant of Mass.—The Possessive Case in Names of Catholic Churches, Schools, Hospitals, etc.—Wearing of Head Covering by Men in Church Functions. Concerning the Indult Dispensing Working People from Abstinence....</i>	181
<i>Is Baptism Valid if Water is Poured on Head Thickly Covered with Hair? —Concerning the Lenten Indult.—The Missa pro Populo and Bination Mass.—Heating Wine and Water for Mass.—A Forced Marriage.—Disparity of Cult or Mixed Religion.....</i>	298
<i>Separation of Married Persons.—Possibility of New Marriage Depends on Question of Validation of First Marriage.—Holy Communion before Surgical Operation.—Some Rubrical Questions.—Clergy Going to Boxing Tournaments</i>	407
<i>Exposition of the Blessed Sacrament.—What to do with the Absolution on Sick-Calls.—Property Rights of Mission and Missionaries Respectively. Baptism in Catholic Hospital.—Holy Communion to the Sick in Hospitals.—Can Assistant Priests Subdelegate Another Priest for Marriage? Notion of Residential Benefice and Implied Incardination.—Can a Parish be Established without a Church of Its Own?—Is Pastor's Obligation to Hear Confessions and Administer Other Sacraments a Personal Duty?—Right of Pastor to the Stole Fees.—Kerosene Oil, Electric Light for Sanctuary Lamp.—Obligation to Say the Missa pro Populo.—May Easter Candle of Previous Year be Blessed and Used for the Next Season?—Recitation of Words of Consecration over Small Hosts before Consecration of the Wine.—Is it Permissible to Take Holy Communion to Persons Not Prevented by Sickness from Going to Church?.</i>	532
ROMAN DOCUMENTS	83, 196, 308, 423, 543, 658

SERMONS ON THE EPISTLES AND GOSPELS

<i>Twenty-third Sunday After Pentecost. The Point of Death.</i> By J. S. Lineen, B.A.	86
<i>Twenty-fourth Sunday After Pentecost. The Peace That Surpasseth Understanding.</i> By W. F. Cunningham, C.S.C.	89
<i>Twenty-fifth Sunday After Pentecost. Credo in Unam Catholicam Ecclesiam.</i> By Albert Wood, D.D.	93
<i>Last Sunday After Pentecost. Judgment and Life.</i> By Charles C. Miltner, C.S.C.	99
<i>First Sunday of Advent. Preparation for Christ's Coming.</i> By A. E. Mullany, O.S.B.	199
<i>Second Sunday of Advent. The Baptist's Question.</i> By P. M. Northcote.	203

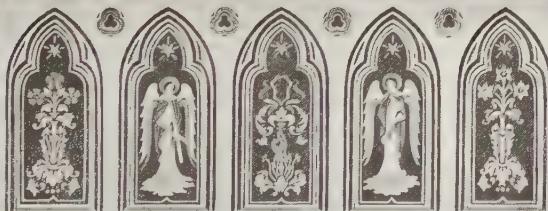
	PAGE
<i>Third Sunday of Advent. Peace.</i> By R. J. Meaney, O.P.....	207
<i>Fourth Sunday of Advent. Humility.</i> By Ferdinand Heckmann, O.F.M.....	212
<i>Christmas Day. Seeking the Hidden Christ.</i> By J. Elliot Ross, C.S.P.....	217
<i>Sunday within the Octave of Christmas. Our Heavenly Father.</i> By William Byrne	221
<i>New Year's Day. The Christian Life.</i> By Stephen J. Brown, S.J.....	309
<i>The Epiphany. The Magi's Mission.</i> By J. S. Lineen, B.A.....	314
<i>First Sunday After the Epiphany. One in Christ.</i> By Francis Blackwell, O.S.B.	318
<i>Second Sunday After the Epiphany. The First Miracle.</i> By G. L. Carolan.	320
<i>Septuagesima Sunday. The Many and the Few.</i> By Aug. T. Zeller, C.S.S.R.	325
<i>Sexagesima Sunday. St. Paul Apostle.</i> By W. F. Cunningham, C.S.C.....	426
<i>Quinquagesima Sunday. Growth in Spiritual Life.</i> By J. P. Redmond....	429
<i>First Sunday in Lent. The Temptation of Christ.</i> By the Rt. Rev. Msgr. Victor Day, V.G.....	433
<i>Second Sunday in Lent. The Transfiguration of Christ, the Image of Our Spiritual Transfiguration.</i> By Bede Hess, O.M.C.....	437
<i>Third Sunday in Lent. Spiritual Dumbness.</i> By Ferdinand Heckmann, O.F.M.	546
<i>Fourth Sunday in Lent. The Mystery of Love.</i> By Bonaventure McIntyre, O.F.M.	551
<i>Passion Sunday. Genuine Zeal Grounded on Enlightened Faith.</i> By Charles C. Miltner, C.S.C.....	556
<i>Palm Sunday. Denying Christ.</i> By Thomas B. Chetwood, S.J.....	560
<i>Good Friday. Some Causes and Effects of Our Lord's Passion.</i> By Lambert Nolle, O.S.B.	564
<i>Easter Sunday. The Fruit of the Resurrection.</i> By S. Anselm Parker, O.S.B., M.A.	569
<i>First Sunday After Easter. The Miracles of the Gospel.</i> By D. J. Mac- donald, Ph.D.	663
<i>Second Sunday After Easter. True Christian Joy.</i> J. Elliot Ross, C.S.P.	667
<i>Third Sunday After Easter. Bearing Our Burdens.</i> By Joseph A. Murphy, D.D.	671
<i>Fourth Sunday After Easter. A Divine Valedictory.</i> By Daniel A. Dever, Ph.D., D.D.	675
BOOK REVIEWS	103, 226, 332, 443, 680

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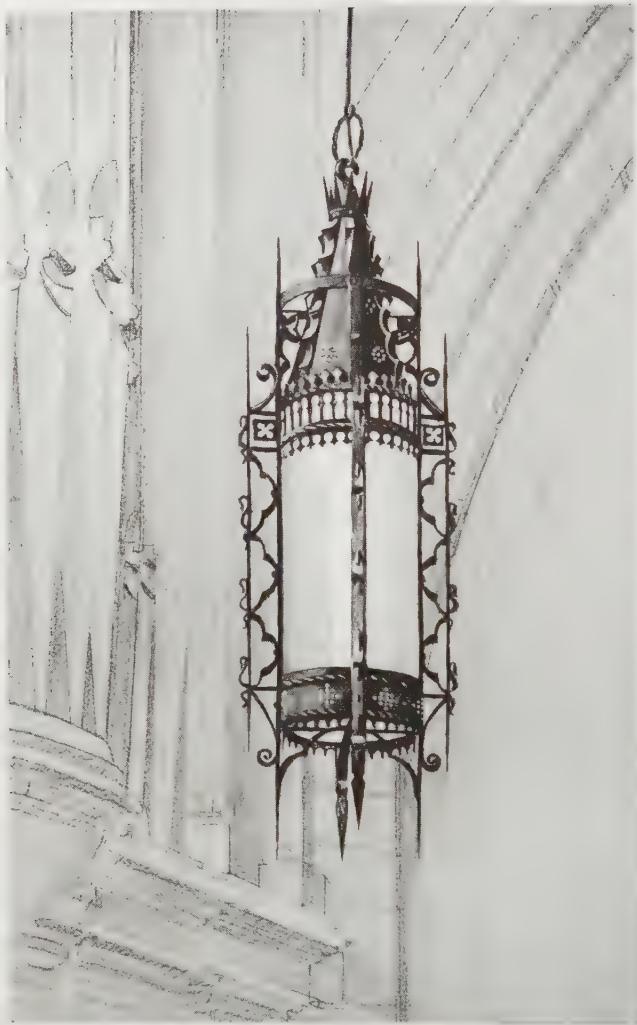
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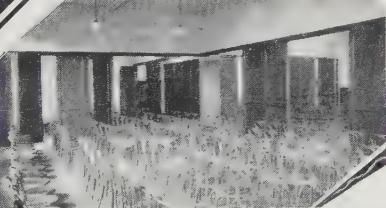
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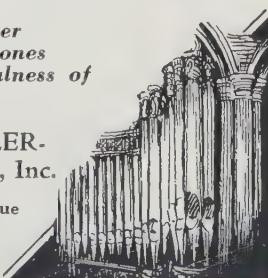
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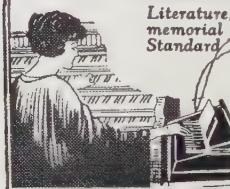
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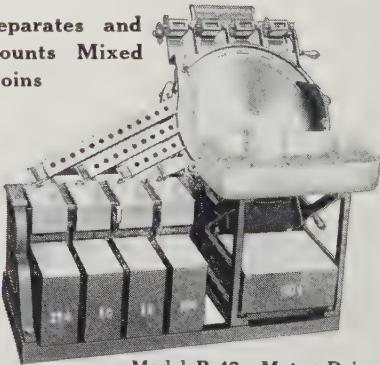
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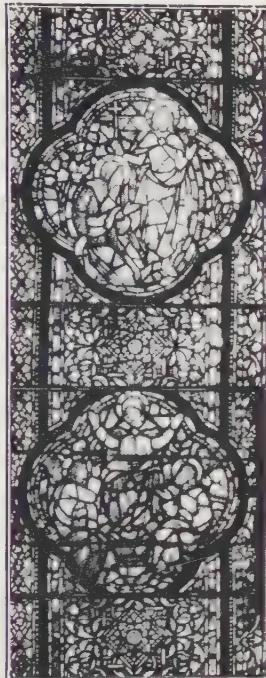


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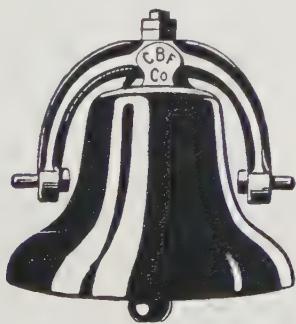


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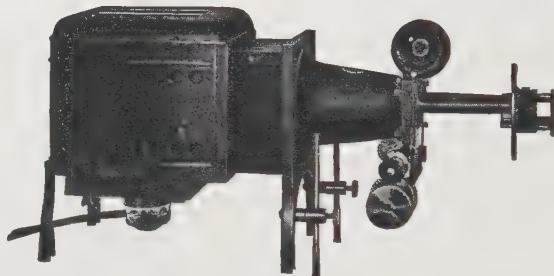
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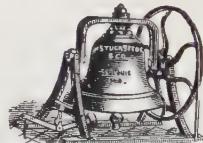
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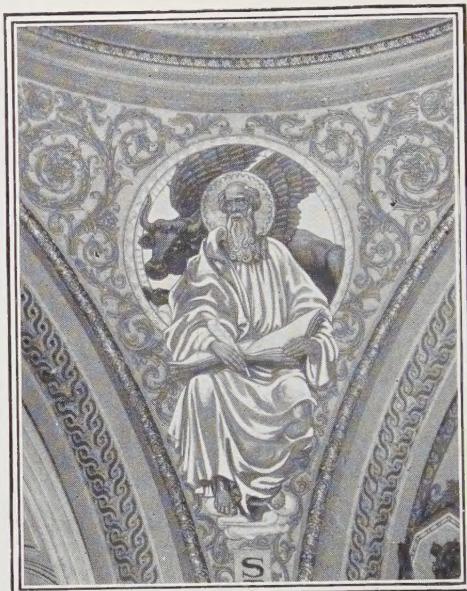
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